

# THE CHRISTIAN REMEMBRANCER.

AUGUST, 1826.

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## SERMON,

PREACHED AUGUST 5, 1825, ON THE CONSECRATION OF THE CHURCH OF  
SECRELE, NEAR BENARES, BY REGINALD, LORD BISHOP OF CALCUTTA.

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### THE OMNIPRESENCE OF GOD.

GEN. XXVIII. 16, 17.

*"And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! This is none other than the house of God, and this the gate of heaven."*

THIS was the natural and touching exclamation of the patriarch Jacob, when, in his lonely and perilous journey from Canaan to the land of the Chaldees, the God of his fathers appeared to him in a dream to confirm him in his faith and service, and to encourage him in his wanderings with the assurance of an unseen and almighty protector.

At that time, an outcast, in some degree, from the tents of his father Isaac, and a fugitive from the anger of a justly offended brother; a forlorn and needy wanderer, he had laid him to sleep on the sands of the wilderness, his head supported on a pillow of stone, and his staff and scrip his only riches. But in his dream he saw heaven opened, and "behold a ladder set up on the earth, and the top of it reached to heaven, and, behold, the angels of God ascending and descending on it. And, behold, the Lord stood above it, and said, I am the Lord, the God of Abraham thy father, and the God of Isaac; the land whereon thou liest, to thee will I give it and to thy seed; And thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that of which I have spoken to thee. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he said, How dreadful is this place! this is none other but the house of God, and this the gate of heaven!"

In this memorable history are many circumstances which might afford us useful lessons, and any one of which would be a sufficient and copious subject for our morning's meditation. The first and most striking, perhaps, is the strange and awful difference which frequently

is found between the manners in which the same persons are accounted of by man and by God; and how little the Lord seeth as man seeth, in his estimate and choice of those whom he delights to favour. Who that had seen the forlorn son of Isaac in his journey over that desolate land, unsheltered, unattended, on foot, and struggling with fatigue and hunger, "a Syrian ready to perish," in the waste howling wilderness, would have guessed in this unhappy wanderer the founder of a mighty nation? who, that had known the circumstances of fraud and meanness which had compelled his flight, would have expected to find in the *supplanter* Jacob, an Israel, "*the prince of God*," to whose descendants, above all the earth, the knowledge of the true God should be entrusted; and from whose loins that Saviour was, in his mortal nature, to arise, in whom not the tribes of Israel alone, but all the nations of the world, were, in after-days, to be pronounced blessed?

Yet thus it is that the wisdom of the wise is often put to shame; that God, even in the affairs of this world, should seem, on certain occasions, to delight in lowering the mighty and raising the humble on high; and that the riches of his grace are sometimes most abundantly shewn in calling sinners to repentance, and choosing out for great and glorious ends, the most contemptible and unworthy instruments. These things should make the proud man humble, and they should keep the humble man from despair. They should warn the first on how slender a thread his own power or eminence depends; and how little reason he has to think those beneath him, who, notwithstanding their present and outward inferiority, may be, in truth, of higher estimation in the eyes of God than himself, and designed by God to far greater usefulness here, and hereafter to far more exalted glory. The second may learn from them, that however insignificant he may feel himself in the eyes of men, however unable to render God worthy service, or to contribute in any perceivable degree to the amendment or happiness of his creatures, yet, if he perform with good will what little is in his power, that little may, by God's blessing, in its effects be infinitely multiplied; while, at all events, so far as he himself is concerned, the very least of his endeavours is not lost in the sight or memory of the Most High, nor will be forgotten in that day when the widow's mite and the believer's cup of water shall in no wise lose their reward, and when he "who has been faithful in a few things" shall, by the Judge of heaven and earth, be "made ruler over many things."

Another observation, which we shall be naturally led to make in considering this passage of Scripture, is the constant reference and connexion which the promises of the Old Testament maintain with that great and glorious event, to bring us to which the New Testament itself is only, as it were, "a schoolmaster." To a wanderer like Jacob it would have been a promise sufficiently comfortable to have been assured by a heavenly vision of the protection of God in his journey, and of a safe and prosperous return to the land which he left against his will and constrainedly. It would have seemed an almost superfluous blessing to be told of the future greatness to which his descendants should be advanced, or to be reminded of the grant to the seed of Abraham of the land which he was now forsaking. But with neither of these points is the heavenly promise terminated:—not only is his

family to become as numerous as the stars of heaven, but through one of their number all the nations of the earth are to be blessed ; and for his seed is reserved the glory of reconciling God to man, and opening to penitent sinners the gates of a better paradise than that which Adam had forfeited.

Nor need we wonder that this constant connexion should be found between worldly and spiritual privileges in the promises made by God to the family of Abraham. It had the effect of serving three very important purposes. In the first place, the prophecies of the Messiah were more listened to and better remembered by a gross and carnal people, from being thus, as it were, inseparably bound up and linked with promises of earthly power and greatness. Secondly, when the former part of the prophecy was fulfilled by the increased multitude and extended power of Jacob's descendants, those descendants were naturally inclined to pay greater attention to and place more trust in the *remainder*, of whose fulfilment in the course of time they had thus received, as it were, the *earnest*. And above all, amid whatever disappointments and adversities might in the present life befall them, the constant and recorded renewal of such promises, together with all the different manifestations of God's power and protection, would serve to remind the pious Israelites, that, however the possession of an earthly Canaan had failed to preserve them free from those calamities which are the common inheritance of mortals, there remained yet another and a better rest for the people of God, to which the Saviour, who was promised to arise from the seed of Abraham, when he came, should open the way.

Nor can we, "on whom the ends of the world are come," whose lot is fallen to play our parts in the last great scene of nature, the concluding mystery of redemption, fail to perceive from this constant reference to the coming of Christ in the older records of God's providence, how noble and excellent are the privileges which we enjoy ; how important in the eyes of God are those blessings, the knowledge of which is now opened to our gratitude ; and how great a necessity is laid on us to employ, to the furtherance of God's glory and our own salvation, those lights which the patriarchs saw dimly and from far, those mysteries which so many prophets desired to understand, but desired in vain !

Nor is this all. For, secondly, we may learn, from the union which I have noticed as universally observable in scripture between the promise of worldly blessings and the opportunity of heavenly graces, that the former of these are, in the eyes of the Allwise, only so far valuable as they are means of conducing to the latter ; and that whatever wealth, whatever power, whatever personal or mental or worldly advantages, the Most High may in his wisdom extend to us, are not blessings in themselves, but as a way to greater blessedness,—as gifts by the use and improvement of which we are required by our God to serve the cause of his Son, and entitle ourselves, (if I may venture to use the expression,) entitle ourselves, through faith, to a more illustrious reward hereafter.

If the Israelites were endowed beyond the nations of mankind, with wise and righteous laws, with a fertile and almost impregnable terri-

tory, with a race of valiant and victorious kings, and a God who (while they kept his ways) was as a wall of fire against their enemies round about them; if the kings of the wilderness did them homage, and the lion banner of David and Solomon was reflected at once from the Mediterranean and the Euphrates; it was, that the way of the Lord might be made known by their means upon earth, and that the saving health of the Messiah might become conspicuous to all nations.

My brethren, it has pleased the Almighty that the great nation to which we ourselves belong, is a great, a valiant, and understanding nation: it has pleased Him to give us an empire in which the sun never sets, a commerce by which the remotest nations of the earth are become our allies, our tributaries,—I had almost said our neighbours; and, by means (when regarded as human means, and distinct from his mysterious providence) so inadequate, as to excite our alarm as well as wonder, the sovereignty over these wide and populous heathen lands.

But is it for *our* sakes that he has given us these good gifts, and wrought these great marvels in our favour? Are we not rather set up on high in the earth, that we may shew forth the light by which we are guided, and be the honoured instruments of diffusing these blessings which we ourselves enjoy, through every land where our will is law, through every tribe where our wisdom is held in reverence, and in every distant isle which our winged vessels visit?

If we value, then, (as who does not value?) our renown among mankind; if we exult (as who can help exulting?) in the privileges which the providence of God has conferred on the British nation; if we are thankful (and God forbid we should be otherwise) for the means of usefulness in our power; and if we love (as who does not love?) our native land, its greatness and prosperity; let us see that we, each of us in our station, are promoting to the best of our power, by example, by exertion, by liberality, by the practice of every Christian justice and virtue, the extension of God's truth among men, and the honour of that holy name whereby we are called.

There have been realms before as famous as our own, and, (in relation to the then extent and riches of the civilized world,) as powerful and as wealthy, of which the traveller sees nothing now but ruins in the midst of a wilderness, or where the mariner only finds a rock for fishers to spread their nets.—Nineveh once reigned over the east; but where is Nineveh now? Tyre had once the commerce of the world, but what is become of Tyre? But if the repentance of Nineveh had been persevered in, her towers would have stood to this day. Had the daughter of Tyre brought her gifts to the temple of God, she would have continued a queen for ever.

There is yet a third lesson to be drawn from the vision of God at Bethel, and the exclamation which I have noticed of the patriarch Jacob; I mean the unseen and pervading presence of the Most High, who is about our bed and our path, and spieth out all our ways; of whom, not in the field of Luz alone, but wherever our footsteps carry us, it may be said, that "surely God is in this place;" to whom the whole firmament of the skies is as a tent to dwell in, and the universal earth his footstool; and in whose sight and through whose favour, let our pilgrimage lie where it will, that *every where* is the gate of heaven!



This notion of God as an almighty, all-present, all-seeing, and unseen Existence, who "is not far from any of us, and in whom we live and move and have our being," is, unquestionably, a strange and awful subject of thought, and one which cannot be agitated in our minds without a deep and almost a painful and terrifying sense of our own weakness and dependance. Even to a good man, and to one who is, on good grounds, assured of the protection and favour of his Maker, this presence not to be shunned, this power not to be resisted, this awful eye for ever bent on our ways, is, at times, oppressive as well as surprising. "Whither then," said the Psalmist, "shall I go from thy spirit, or whither shall I flee from thy presence? If I climb up into heaven, behold, thou art there. If I go down into hell, behold, thou art there also. If I take the wings of the morning and remain in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Peradventure the darkness shall cover me, then shall my night be turned into day. Yea, the darkness is no darkness with thee, for the darkness and the light to thee are both alike!"

We are lost in the meditation of such greatness. In this sea of glory, our powers, our wisdom, our life, appear to sink into nothing. What is man, (we are apt to say) that God should condescend to regard him? and what are the thoughts, the words, and works of man, that they should be able to endure the constant inspection of a Judge so wise, so great, so terrible?

But if even *good* men, if even the *BEST* of men, must be thus at times affected by the sense of God's unseen and continual presence; if they, too, must at times find the place *dreadful* where they thus stand before Him; how grievous must this recollection be to those who live without God in the world; who are conscious that by their daily sins they have drawn on themselves his heaviest anger, and that they have done before *his* face, and under the beam of his indignant eye, such actions as they would have been afraid or ashamed to have fallen into in the presence of a mere mortal bystander?

It is a dreadful thing, when conscience reckons up her catalogue of secret guilt, to remember that every one of those crimes which were most hateful to God and to man were done with the knowledge, and in the presence of the Judge, the severe and upright Judge of men and angels. A dreadful thing it is to know that He from whom nothing is hidden while doing, and by whom nothing is forgotten when done, was there in the midst of our foulest lurking-place, in the assembly of our guilty friends and accomplices, his eye bent on our deeds, his anger kindled by our wickedness, and his arm, perhaps, upraised to strike us down to death and hell, if his mercy had not interfered to afford us a little longer time for repentance.—A dreadful thing it is to say, Surely God was in this place, when I cast my eyes so carefully around and flattered myself that my uncleanness, my robbery, or my fraud was hid in darkness and solitude. God was in this place, when I deformed his image with drunkenness, and when my mouth was filled with the words of lust and blasphemy. God was in this place, when I called on his holy name, to obtain credit for my falsehood, and challenged his power to punish me if I dealt untruly with my neighbour. And God *is* in this place, and beholds my present hardness

and impenitent heart: He knows and sees my lingering fondness for the sins which I am pretending to abandon: and He is waiting, perhaps, even now, for the conduct which I shall now adopt, the resolution which I shall now follow, to determine whether my lot shall be hereafter among the children of light, or whether his Spirit shall be withdrawn from me (it may be) for ever!

Surely, my friends, the presence of our Creator, our Saviour, our Judge, and our King, is to all of us a matter of deep and serious concernment! If the Almighty were at this moment to make himself visible to our eyes; if we beheld, like the Israelites in Horeb, his glory as it were a consuming fire, shining forth from amid the darkness of cloudy firmament;—if we beheld him, like Isaiah, on his throne exceeding high, with the many-winged seraphin around, exclaiming, Holy, Holy, Holy!—if we were caught up, like St. John in the Revelation, to the open gates of heaven, and beheld in the midst of its sea of glass, and beneath its rainbow canopy, that seat on which He who sitteth is in brightness as a jasper and a sardine stone;—or if that vision were shewn to us which came to Daniel, when the Ancient of Days did sit on the cloud with his ten thousand times ten thousand angels, when the fiery stream went forth before him, when the judgment was begun, and the books of life were opened;—should we not be led in this case to cry out with the Israelites, Let not God speak with us lest we die!—should we not say, with Isaiah, Woe is me, for I have seen the Lord, the God of Israel!—or what posture of body should we think sufficiently humble,—what form of behaviour too strict, too cautious, too reverent, in such a presence? How should we endeavour to restrain our lips from evil, our thoughts from wandering, and our inclinations from whatever might offend him?

Alas! have we forgotten how thin a screen that is which separates us from this glorious and awful spectacle of Jehovah's majesty? Let but the word go forth from his mouth, let but one of his innumerable ministers cut the thread of our days, and set our spirit free from the curtains of this bodily tabernacle, and in a moment we should, perhaps, be introduced to that very scene of which the thought is so dreadful to us. In a moment our soul would find itself introduced to the vast world of invisible beings,—would behold, it may be, the angels of God ascending and descending, as ministers of his will, between heaven and earth; and our Maker himself in his boundless glory, and our Redeemer standing at his right hand!—This moment, while I speak, this prospect is offered for the first time to many, who, in the different nations of the world, are passing from life into eternity; this moment it may be offered to any of us who are here assembled. Surely the Lord is in this place, and we knew it not. How dreadful is this place! This place may to each of us become, according as we are prepared for the passage, the gate of hell or heaven!

The practical effects which considerations like these should produce in our lives and actions, are too plain to need my pointing out to you. If these things are true, (and their truth is proved, not only from revealed but natural religion,) what manner of persons ought we to be in holiness and pureness of living? But if there be one time or place more than another where the feeling of this presence of God should possess and govern us, it must be when we are avowedly assembled

for the purpose of acknowledging his presence by prayer and praise, in these holy buildings which are called after his name, and which the usual and decent reverence of mankind has concurred to set apart from profane and secular purposes.

This separation, indeed, by some outward mark of reverence, of things devoted to the service of God from those which serve the ordinary uses of the present life, is a practice, which seems enjoined by nature itself, and which has been observed by all nations and by almost all religious sects or parties.

It is, indeed, most true, (and I have laboured in vain if I have not brought the conviction home to your minds,) it is true that the earth is the Lord's, and all that is therein; that the open field, the private dwelling, the ship, the house of merchandize, the highway, the forest and the fell, are each of them, on proper occasions, a suitable scene of prayer; and each and all of them, as scenes of God's pervading presence, should be hallowed by our unending duty, by our aspirations ever bent on heaven, our innocency of heart and of life, our submission of every word and thought to the governance and glory of the Most High. But such is the weakness of our mortal state, that a religion thus widely diffused would infallibly become weakened and diluted, unless there were some certain rallying points of attention and of reverence, in which our hearts should be more closely drawn to God, and our thoughts composed to a stricter sense of his neighbourhood.

We find it in the institution of the sabbath, (an institution, which if it were of human authority alone, would, for its practical wisdom and utility, deserve the praise and imitation of all who give laws or set examples to mankind,) we find how needful it is that the love and service which we ought to render every day, should, if we would have them paid at all, be on some days paid more strictly. And, if we desire to remember God on the ocean and in the field, if we desire to bear his image with us through the crowded and busy walks of life, and to recollect effectually that the universe is his temple, it is well that some portions of this vast whole be divided and set apart in our ideas, as associated with customary piety and unprofaned by secular mixtures.

Accordingly, even in the heathen world, "*secernere sacra profanis*," was accounted the duty of a king, while kings were yet the priests as well as leaders of their people. The rude stone altars of the ancient patriarchs, yea, the very pillar of Luz which this Jacob reared in memory of his glorious vision, were, by solemn prayer, and by the pouring on of oil and wine, devoted to the thoughts of an invisible world, and the service of the God of Abraham. The Tabernacle first, and afterwards either Temple, had their solemn feasts of dedication; and even in the Jewish covenant, and when the Temple of God in Jerusalem was so soon to be given up by its heavenly King to that common destruction which chastised his rebellious subjects, we still see the Son of God, all gentle and gracious as was his usual character, aroused to a sense of wrath by the indignities offered to his Father's shrine; and on this provocation, and in this quarrel only, assuming to himself the power of an earthly king, and inflicting on the corrupt guardians of the sanctuary the terrors of an earthly chastisement.

The God of the ancient patriarchs, the God of the Jews, the God

and Father of *Him* whose name we bear, is the God of the Christians still; human nature is still the same, and in us, no less than in them, it requires these outward appliances and associations which attune the mind to a solemn and serious harmony, and enlist the senses on the side of the soul and its everlasting interests. The temple of God, which was soon to perish, was holy notwithstanding; and, while it lasted, the house of prayer and of prayer only. The church of God, which is to endure for ever, does this demand a less reverence at our hands; or is it not meet that these buildings, where that church assembles to plume her wings and prepare her flight for her everlasting and heavenly habitation, should, as the instruments of a more illustrious covenant than that of bulls and goats, receive at our hands a still humbler and more constant reverence?

It is for this cause, and fortified by this great example, that in the primitive Church, and in the humble but golden days of Christian zeal and courage, the tombs, the caves, the lowly and secret cells, where the scattered congregations assembled to sing hymns to Christ, bear witness by their inscriptions, remaining at the present day, with how deep reverence they were approached, and with how solemn services they were appropriated to the honour of the Lamb, and to the memory of his saints and martyrs. It is for this cause, and encouraged by so vast a cloud of witnesses, that the more recent Church of Christ has continued to call down an appropriate blessing on those temples which national or individual piety has reared to such holy purposes; and for this cause it is, and to no superstitious end, and, as we trust, from no presumptuous principle of will-worship, that we have offered this day the work of your munificence, in a public and solemn manner, to Him from whom we have received all things!

Let not him assume the name of Christian who is wilfully or willingly wanting in his token of respect to even the building, thus hallowed from its destination; let not him lay claim to the character of a devout and rational worshipper, who forgets, that though God is every where, his blessing may be more largely given in one place than in another; and that no places can with greater propriety have hope of such a privilege, that those temples which are called after His name, and which have been repeatedly distinguished as the scene of his mercies.

Yea, rather, let the sense of the high privileges of which we are or may be partakers here,—the communion with God which we here enjoy,—the union with his Son, which through his body and blood we are not afraid to aspire to,—the gift of the Holy Ghost, which our accepted though imperfect prayers may here obtain from the Giver of every good thing,—inspire us to a reverence not only of the body but of the mind, a submission of ourselves to his holy will and pleasure, and an ardent longing after those celestial habitations, where, not through the dark glass of faith, or the long and dim perspective of hope deferred, but in the flesh shall we see that Lord, who now, though unseen by mortal eyes, is present to reward or punish us.

Where two or three, said Christ, are gathered together in my name, there am I in the midst of them!—"Surely God is in this place though we behold him not! How dreadful is this place! This is none other than the house of God, and this the gate of heaven!"

## REVIEW OF NEW PUBLICATIONS.

ART. I.—*A Sermon preached at Lambeth, May 21, 1826, at the Consecration of the Right Rev. Charles Richard Sumner, Lord Bishop of Llandaff. By the Rev. J. B. SUMNER, M. A. Prebendary of Durham, &c.* Hatchard, London.

THE occasional discourses which are daily issuing from the press—preached before the Universities, at Episcopal or Archidiaconal Visitations, at the Ordinations of Priests and Deacons, at the Consecration of Bishops, and on other occasions of public importance,—exhibit the Church of England in a very peculiar, and certainly in a very creditable light. Similar occasions doubtless occur, not less frequently, in other churches, but we rarely reap the fruit. If the discourses delivered are worthy of publication, which may perhaps be doubted, at least they are not published. In England the publication of such discourses is so frequent, as to be almost a matter of course; and in general it will be allowed that they are worthy of the occasion, and of the public patronage. Could we collect all the Episcopal and Archidiaconal Charges, and all the occasional Discourses which have been published in England during the last century, we should possess a most valuable collection of pastoral and critical theology applied to the peculiar circumstances of our Church and Nation. They afford a striking proof of one important fact, which is, that our Clergy of all ranks, and in every part of the Church, are ready furnished with that knowledge which best becomes their profession, which they are prepared on the shortest notice to apply to the glory of God, and to the promotion of practical holiness.

Nothing in the circumstances of our Church has excited greater animosity than the temporal rank and influence of our hierarchy, which however are perfectly legitimate, not only as they respect the law of the land, but as they respect the law of Christ. The temporal rank and influence are accidents merely, though they are of great importance in our actual condition. The essence and authority of the system are altogether spiritual, and, with whatever temporal parade and attributes they may be accompanied, they are always in effect spiritually applied. The law of the land accompanies and sanctions each religious act; but the authority is of Christ, and is altogether independent of all human sanction. That this is, and has ever been, the general feeling in our Church, may be easily verified by a reference to Charges and Discourses delivered on the most solemn occasions. This will particularly appear in the admirable Discourse which now lies before us. The occasion was solemn, important,—delicate perhaps in the peculiar circumstances of the preacher. All the ordinary accidents of the

case are thrown aside, or in the back-ground; and the preacher, with true evangelical simplicity and earnestness, presses on the attention of his reverend auditors those solemn considerations, which are of equal obligation in all ages of the Church, and in all circumstances of the Christian ministry,—especially of that pre-eminent rank in the ministry to which is committed the government and superintendence of ministers and people.

The text is 1 Tim. iv. 16.—“Take heed unto thyself, and unto thy doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.”

“Ministerial exertion,” says the Author, “we well know, can only be profitably excited by the Holy Spirit. But we here learn incidentally, that an ordinary mode of the operation of the Spirit is to give force to such motives as in themselves, and independently of higher influence, might serve to stimulate men’s minds.” P. 5.

He goes on then to urge the apostle’s exhortation, “Take heed unto thyself;” and he concludes this head of his discourse thus:

“The man who *takes heed unto himself* is not necessarily the man who is confined to a low estate or obscure condition: but he is in any station the man who *sets his affections on things above*, who goes through this life with his heart fixed upon another. None more truly obey the apostle’s admonition than those who, in the enjoyment of affluence, are known by their moderation; who, raised to earthly dignities, are still of a meek and lowly mind; who, possessed of high reputation, yet can *esteem others better than themselves*; who *so use the world as not abusing it*, and carry the spirit of the gospel into the deliberations of the senate, and all the various transactions of the world. No men are more calculated to reflect credit on the religion from which they have learnt the lessons that they practise; or to extend the glory of God, by whose grace they are what they are.” P. 11.

Mr. Sumner next proceeds to consider the admonition, *Take heed unto thy doctrine*. He concludes this head thus:

“There are none of the great truths of the Gospel which may not be, nay which are not daily, perverted or mistaken. This is no more an argument against the gospel, than it is an argument against virtue that there is an extreme beyond which it ceases to be virtue. But it proves how wisely God has provided for his Church, in appointing those whose duty it becomes to *take heed unto doctrine*; to instruct ignorance, to restrain rashness, to correct extravagance, by the exercise of salutary control, if need be; but more generally, and more usefully, by setting the wise and just example of truth without compromise, and yet without exaggeration. May it please God so to enlighten our understandings and guide our hearts, that *there be no divisions amongst us, that we all speak the same things*; being in essential points *perfectly joined together in the same mind and in the same judgment*.” P. 14.

The reverend preacher proceeds to consider the consequences of

duly attending to these previous admonitions; *so doing thou shalt both save thyself—and THEM THAT HEAR THEE.* In this part of his discourse Mr. Sumner is at once pathetic and persuasive. It is indeed an awful thought, which cannot be too frequently nor too seriously pondered, that not only the minister's own salvation, but most of them that hear him, may essentially depend on the propriety of his conduct.

"If this be so, my reverend hearers, (he says)—and in assuring us that it is, daily experience concurs with the voice of Scripture,—how strongly does it impress upon us the importance of the ministerial character! How strongly does it enforce the injunction of the apostle, *lay hands suddenly on no man*; to reflect that on that man may hang the eternal state of thousands! suffering, through his inefficiency, all that the Son of God died to save them from, and losing all that he purchased for them by his blood. Great indeed is the wisdom of our Church in providing numerous safeguards against the intrusion of any within the fold, who would not prove good shepherds of the flock, or would have any pursuit nearer their heart than *to save themselves and them that hear them.*

"It is true we are in a world in which the best designs are often disappointed, and the wisest counsels fail of their ends. The text reminds us of this, for it speaks the language of caution and alarm; and every page we read, whether in the book of nature or in the book of grace, declares the same. But still on the ruins of this fallen world, our glorious Lord, its first and second builder, the repairer of that which was overthrown, the restorer of that which was lost, has raised a goodly structure, which we are allowed to look upon and admire. That structure is his Church, which rises out of sin and ignorance, *like a city set on a hill*, and spreads on every side the light which shines within it, the light of knowledge and of holiness. Surely are its *walls salvation, and its gates praise.* A glorious station is assigned to those who bear up the pillars of it. They are the dispensers, on God's part, of all that is most valuable to man. They are entrusted with the terms on which the wonderful sacrifice of the cross may be available to every creature. To the great body of mankind they are the interpreters of God's will; and it is with them to proclaim the rules by which he regulates his kingdom here on earth, and his everlasting kingdom in heaven.

"May He, who by the finger of his Providence has exalted them to this high office, strengthen them by his Holy Spirit to the just fulfilment of its duties; and enable them so clearly to discern *the truth as it is in Jesus*, and so faithfully to maintain it, that *in doing this they may both save themselves and them that hear them.*" P. 20 to the end.

We earnestly recommend this Discourse to general attention; and we pray God that the Clergy especially may read, learn, and inwardly digest the awful truths and important admonitions which it so forcibly inculcates.

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ART. II.—*A Sermon, preached on Trinity Monday, May 22, 1826, before the Corporation of the Trinity House, and published at their Request, by the Rev. Christopher Benson, M.A. Prebendary of Worcester, and Rector of St. Giles's in the Fields, London. Baldwin & Co.*

WE have much pleasure in calling the attention of our readers to this Discourse. Whether the arguments contained in it be now brought before the Corporation of the Trinity House for the first time, or whether they have not for the most part been repeatedly urged by preachers at former anniversaries, we have little inclination to inquire. Mr. Benson is too judicious to hunt after novelties: his object manifestly is not to amuse the fancy, or to gain the worthless reward of temporary applause; but in his appropriate character, as a minister of the gospel, to speak to the understandings and consciences of his hearers, for their own and their country's benefit. His subject, therefore, is not one of curious disquisition, but of a plain and practical nature.

The text is from 1 Samuel xii. 24, 25; — “Fear the Lord, and serve him in truth with all your heart: for consider how great things he hath done for you. But if ye shall still do wickedly, ye shall be consumed, both ye and your king.”

After a suitable introduction, Mr. Benson proceeds to inquire what were the great and wonderful things which God had done for the Israelites, and how much they were bound to an entire obedience by gratitude for the mercies they so largely enjoyed. He next considers whether the Lord our Redeemer has not done many great and similar wonders for us, and whether we are not consequently bound to an equal degree of religious integrity and zeal. He dwells, in the last place, upon the dreadful judgment with which God threatens the Israelites, if disobedient to his word, and warns us to beware lest a similar sentence should go forth against the greatness and glory of our native land.

This arrangement is naturally suggested by the text; and the Sermon is not more lucid in its order, than it is just in its details, and impressive in its application.

Under the first head, reference is particularly made to the numerical increase of the Israelites;—to their might as a nation;—to their deliverance from Egypt;—to the selection of them by the Almighty as a peculiar people;—to their spiritual privileges;—to their political and judicial code;—and, finally, to the discipline and preservation of them in the wilderness, and their entrance into the land of Canaan.

Such are, in substance, the mercies enumerated on different occasions by the Psalmist, as among the *mighty acts of the Lord*, the *works and wonders* which God had shewed to the people; and on the

review of which, the inspired writer breaks forth in the warmest expressions of gratitude and praise.

Under the second head, among the more remarkable instances of the divine goodness which occur in the history of Great Britain, Mr. Benson mentions particularly the wonderful progress which, since the days of our proverbially barbarous forefathers, has been made in the civilization of our people;—the increase of our population;—the extirpation of heathenism, and the introduction of the true religion;—our deliverance, at successive and distant periods, from the tyranny of pagan and of papal Rome;—the free constitution of our government, and the excellency and pure administration of the laws;—and the providential and merciful interpositions which, as a people, we have so often experienced by the detection of secret conspiracies—the soothing or subduing of popular violence—and the discomfiture of foreign enemies;—a discomfiture never perhaps more strikingly exhibited than in the overthrow of the late oppressor of the Continent;—an enemy, “who wanted not the will, and scarce seemed to want the power, of blotting out our nation’s name from under heaven.” p. 14.

After founding upon these reflections, as viewed in connexion with our great demerits, a brief address to his hearers on their obligations to gratitude and obedience, he proceeds to the third division of his subject; and, with the authority of Scripture to bear him out, admonishes his countrymen, if they follow the example of Jewish ingratitude, to look for similar retribution.

“Sure I am, that if we will not use our blessings to God’s glory and our fellow-creatures’ welfare, and our own spiritual and moral edification, there is not one of them which we can hope to retain. Our laws, our constitution, our church, our religion, our commerce, our greatness, our peace, our populousness, and our pleasant land, all may be expected to wither and decay by the decree of God’s justice against our sins. For what is that peculiar feature in our kingdom’s glory, that, without God’s special favour, we can claim an exemption, even for a moment, from the law of instability and change which attaches so inalienably to all earthly things? I may be reminded, perhaps, of that permanency of character which our commercial greatness and naval pre-eminence appear to have assumed, and of that intrepid energy and enterprising skill which our sailors and our merchants exhibit in every department of their perilous profession. I may be told of our impregnable insular situation—of those rugged rocks that form the bulwarks of our shores, and of those congregated waters, the dangers and difficulties of whose navigation seem to defy the fury of the invader, and speak to him, as it were, in the words of God, saying, “Thus far shalt thou come, and no further.” These things, I know, have been often said to you, and sometimes, I think, too boldly by your preachers; because, when strongly said, they have a tendency to wean us from a sense of our continual dependance upon

God. For my own part, I would rather that "my song should be of mercy and judgment" combined—of that marvellous and providential intermixture of good and evil, which is visible in them, as in every dispensation of the Almighty. For of all the advantages which have been specified as the secondary causes of our national strength, there is not one which, even according to the common course of nature, is not as much a reason for trembling as rejoicing. The superior extent and incalculable varieties of our commercial pursuits, are, no doubt, an evidence of our abundant prosperity; but how fearfully do they not, at the same time, both multiply the chances of derangement, and make the consequences of any serious derangement irremediably fatal! The boldness, the perseverance, and the intelligence of our mercantile and sea-faring population, are a source of confidence so long as they remain attached to their God, their Country, and their King; but woe be to us, if the poison of infidelity should change their qualities, or disaffection and democracy teach them to turn and sting their protectors. The insular position of our land may keep off from us the fury of any feeble foe; but should a stronger arm than ours plant the standard of victory on our shores, we should be deprived, by our insularity, both of the aid of a defender, and the power of flight. The rocks that frown upon the surrounding waves may break in pieces the ships of our countrymen as well as of our enemies; and the sea, which now opens for us such a profitable intercourse with distant regions, may chance to lift up its waves on high, and swallow up our strength and glory in a watery grave. The very purposes, indeed, for which your ancient and honourable society has been incorporated, bear testimony to the perils of that element on which our commercial and maritime greatness rests." P. 17—19.

"Had I been called to be your preacher on the anniversary of the preceding year, I might, perhaps, have paused before I had entered upon considerations like these, lest I should have been scorned as the prophet of an impossible change in our established wealth and greatness. There was then such a semblance of universal and abiding prosperity, that few would have admitted the thought of its instability at all, and scarce any conceived it to be dependent upon our righteousness before God. The whole household of Mammon had rushed forth without fear, to reap the promised harvest of unbounded wealth, and, forgetting both the sin and punishment of covetousness, merchants and nobles, tradesmen and philosophers, were mingled in the confused and unseemly struggles of a money-grasping crowd." Pp. 20, 21.

"We are now, I trust, convinced, if any thing can convince us, that when once the unbridled lust of wealth has taken possession of the heart of a people, it will lead to the most wild and ruinous speculations—speculations of which, from the very magnitude of that complicated commerce of which we boast, no political sagacity can estimate the consequences, and of whose evils no legislative wisdom can completely remedy the wretchedness. God has, in fact, set his seal to the truth of the text as applicable alike to modern and ancient times. In the eventful history of the last memorable year, he has instructed us how intimately the national prosperity is connected with the national integrity and moderation in mercantile pursuits, and has taught us, as

effectually as experience can teach, that if, like the Israelites, we "still continue to do wickedly,"—if we strive not against "the sin that doth so easily beset us,"—if we quench not or regulate not the greediness of gain, like the Israelites, we shall fall and "be consumed," both we and our wealth, our kingdom's glory, and our King. Freely, therefore, and earnestly, and most affectionately, would we press upon you, not only the sense of gratitude to God as a motive of holiness, but a dread of his drying up the sources of all our individual and national greatness, as a warning against every approach to individual or national covetousness: for riches with righteousness may exalt a nation; but the sin of covetousness is the reproach; and, if unchecked and uncontrolled, must ultimately become the ruin of every commercial people." Pp. 22, 23.

From these extracts, and from the outline of the Sermon given above, it is evident that Mr. Benson has taken a large view of his subject, and that there was no want of materials for a much longer discourse. The abundance indeed of his matter is so far unfavourable to him in this instance, that he has but just time to touch upon many topics which would well bear a more extended, and which from him would have called forth many instructive and interesting observations: he is compelled by the ordinary limits of a sermon merely to furnish a hint, where it would otherwise be desirable to amplify. If, therefore, in any part we have wished for more copious discussion, we have immediately felt that there was conclusive reason against it; and that in furnishing his hearers with so many useful subjects of reflection, he was pursuing a better course than by saving them the trouble of private meditation, and perhaps wholly indisposing them for such employment, by trespassing in an unusual degree upon their periodical patience.

To some of the readers of this Discourse, it may possibly seem that the preacher has been contented with views of too general a nature, and that as a Christian minister, addressing those who profess and call themselves Christians, he should have illustrated his subject more strictly upon the principles of the gospel, dwelling especially, and above all the other great things which God hath done for us, upon "the redemption of the world by our Lord Jesus Christ;"—that he should have shewn what, according to the New Testament, it is to *fear the Lord*, and to *serve him in truth with all the heart*; and thus, while explaining the nature of evangelical piety, he might have led us to that Saviour by whose spirit alone we can do any thing that is good, and by virtue of whose sacrifice alone, we can hope either for the divine favour in this life, or for happiness in the world to come. We readily admit that, with reference to some persons, such an enlargement upon the text might not only be expedient, but perhaps almost necessary. Some minds are so enlightened by the truths of religion, and some are so constituted, as to require that even the simplest and

clearest doctrines should be brought forward and urged upon them as much as possible; lest, while reposing upon vague and unimpressive generalities, they lose that instruction which is practical and essential to salvation.

But it is obvious that a minister cannot do this on all occasions: from various circumstances he must often be satisfied with a kind of argument or address which *implies* these things, in place of one which directly and particularly *states* them. With respect to the Sermon before us, whether it be possible or not for an intelligent reader to fancy that he can fear the Lord and serve him in truth, without the direction and assistance of God's Holy Spirit, to be sought for by diligent prayer; whether it be possible for him to fancy that he has any claim of merit to the mercies which he daily receives, or can ever please God without faith in his Son, or can attain to everlasting life except by the merits and mediation of a crucified Redeemer, we presume not to determine. But if such a case should occur, we would beg leave to remark, that the whole reasoning of the Sermon is founded upon the principle that all our blessings are entirely derived from the goodness of God: that the preacher, in speaking of the Almighty (p. 11) as "illuminating the gross darkness of our nation's ignorance by the light of that life and immortality which is spread abroad through the preaching of the gospel," can allude to nothing but the revelation of the Christian religion: that when he tells us in plain terms (p. 15) that our blessings are not "the reward of merit," and that if we "judge justly of our spiritual state, we shall rather say that, like these Israelites, we have been a stubborn and a faithless generation"—he destroys every plea of pharisaical righteousness. When he speaks also (p. 9) of the faith of the Israelites in some future Redeemer, is it not implied that we are to believe in the Redeemer who has now appeared? And when he calls upon us (p. 16) "to cast away the carelessness of an irreligious and the selfishness of a worldly conversation, and to turn to our Redeemer and live," what is this but to preach the evangelical doctrine—*Repent and believe the gospel?—Believe in the Lord Jesus Christ, and thou shalt be saved?* And this, moreover, is done with direct reference to the text, as serving to illustrate its meaning under the Christian dispensation; for the exhortation immediately follows, *Fear the Lord from henceforth, and serve him with all your heart, for consider how great things he hath done for you.*

The leading motives adduced in this Sermon to persuade men to the fear and service of God are, as we have seen, the mercies already received, and the sure judgment which awaits them that continue to do wickedly. These motives may justly be urged upon every individual; for we are all *individually* pensioners upon the bounty of heaven, and we must all appear before the judgment-seat of Christ. But Mr.

Benson very properly considers and applies his subject in a national view; and as nations cannot, under that character, be punished in a future state, he therefore, by the example of the Israelites, and in exact conformity with the admonition of the prophet, warns us of retribution in the present world. The striking passages which we have cited from the Sermon, would, we have no doubt, be approved by all who heard them; and had all the people of this land who believe in an overruling Providence, been assembled on that occasion, there would have been among them, on these points, little difference of opinion. But how few of the number would really act upon the principle! By far the greater part, notwithstanding their alleged apprehensions of judgment, would still be carried away by their ruling passions. To take the case particularly noticed in the Sermon, let but the promises of golden speculation be presented to their cupidity, and we shall again see "the whole household of Mammon" rushing forth without fear of the terrible recompense. Such at least was, with respect to the love of pleasure, the judgment of the poet, who furnished his countrymen with warnings of the same class as are those of this discourse. We sincerely wish that the preacher may effect that salutary change in the public mind, which the poet almost despaired of producing.

"Earth shakes beneath them, and heaven roars above,  
But nothing scares them from the course they love:  
To the lascivious pipe and wanton song,  
That charm down fear, they frolic it along,  
With mad rapidity and unconcern,  
Down to the gulf from which is no return.  
They trust in navies, and their navies fail—  
God's curse can cast away ten thousand sail!  
They trust in armies, and their courage dies;  
In wisdom, wealth, in fortune, and in lies:  
But all they trust in withers as it must,  
When HE commands in whom they place no trust."

It is generally deemed expedient for reviewers, in order, we suppose, to shew the sagacity and quicksightedness of the critical tribe, not to dismiss a publication without some note of censure. We are, however, but little inclined to comply with this ancient and laudable custom; and were we, our animadversions would apply scarcely to any thing more important than the structure of a few sentences which might possibly be improved. The Sermon is well worthy of the occasion on which it was delivered, and of the character of its highly respected Author.

*A Word in favour of Female Schools, addressed to Parents, Guardians, and the Public at large, by a Lady.* Longman. 12mo. pp. 74. 1826.

It is well observed by Adam Smith, that a "private education is the education of nature, and a public one that of art;" thence inferring that the former is as superior to the latter, as nature is to art. It is true that society is now in an artificial state; but still the proper use of art is to improve, not to supersede nature. Our Authoress is not of the same opinion. She decidedly advocates the cause of art, and that in its greatest extreme, for she prefers a large school, the one most remote, to a small one, the nearest to nature. "I hold the predilection in favour of very few a most mistaken notion." Schools there must always be; for in many families the daughters cannot be educated at home, and in many ought not. Where a girl has no sister, or only one, we think it an advantage to place her in a situation in which she will have companions growing up with her, to whom she must be in the habit of making little sacrifices, and whose different tempers will require her to practise forbearance, and in many ways improve her disposition: but then we would send her to a small school, where the head of the establishment can consider her pupils as entirely her own family, and treat them as such; which cannot be the case where there are twenty or thirty children assembled together, much less where there is a greater number. In a family, where there is a possibility of giving the daughters a good education at home—and by education, we mean the improvement of the mind, and not merely the acquiring showy accomplishments—we are certainly of opinion that home is the best place where they can receive it.

Our Authoress commences her work with a declaration that she does not attempt to decide the long disputed question, as to the superior benefits to be obtained by females from a public or private education, "since there must necessarily be many advantages and disadvantages attending both;" but merely proposes giving the result of her own observations on each. Having herself superintended an establishment for young ladies for thirty years, she has undoubtedly had much experience on one side of the question; and we are not surprised that she prefers a public education, for it is our nature to feel a prejudice in favour of what is familiar; but we did not expect to find her so very partial; we looked for a more candid statement of both sides of the argument; and were greatly disappointed to find that she had entirely limited her view of the case to the advantages to be derived from sending girls to schools, and the disadvantages of educating them at home. There is perhaps no subject so generally interesting as education,—for this obvious reason; that there is no person



who has not some young relative whom he is anxious should be trained up in the right way. It may not therefore be deemed intrusive to offer a few brief remarks on the other side of the question. We however beg to remark, that those parents, who either have or intend to send their daughters to a public school, will find in the little work, at the head of our article, a very clear and able exposition of the system.

It is a fact, which will be universally allowed, that different dispositions require different treatment; but schools,—for we do not include in that term those small establishments where only four or six pupils are received, and which partake more of the nature of private families than of public seminaries,—must be regulated by *general laws*. The same restrictions, which are barely sufficient to confine a daring and active spirit, will be ruinously oppressive to a weak and timid one. But it is scarcely possible to fall into this error where children are educated at home; for though there must still be some general rules as to the prescribed times of learning, yet these admit of such a variety of administration, that they may be rendered suitable to tempers and dispositions widely different; whilst the petty observances and restraints we have often seen so galling to children at school, can never be requisite.

The human mind is at all times readier to receive and retain impressions of evil than impressions of good; and one pupil entering an establishment, who, not having been previously well brought up, has acquired bad habits and bad principles, will do an incalculable mischief among those with whom she may there associate; and which it may—in many cases must—be impossible for their preceptress to prevent, since the most guarded and watchful are at times liable to become the dupes of deception; and bad principles in children will commonly shew themselves in deceitful artifices, and low cunning tricks. These are indeed always punished when found out, but the actual evil tendency of them is rarely explained to the delinquent, consequently she doubles her artifices next time in order more effectually to prevent discovery: besides, an ill effect has been produced that can never be obliterated. In a private family, even supposing the children had been suffered to acquire these habits of deception, it must be a less difficult task to eradicate them, than in a school where the contagion would spread rapidly. In a small study, it is very improbable that any conversation can be carried on, which the governess will not hear; whilst in the large school room, there will be many opportunities of conversing and forming plans with the most perfect secrecy; the great number of speakers rendering it impossible for two or even three governesses to attend to the conversation of all, even did the fatigue sustained during the previous school hours, leave them in a state of mind for so doing.

The bare idea of placing a child in a situation where she might receive such a contagion, must be to the parent, who has constantly endeavoured to instil right principles into the mind of that child, very painful.

We hear the advocates of schools frequently repeat, that the emulation which must exist, where there are many competitors for one prize, is favourable to the advancement of learning; but we have always found, upon the closest observation, that the spirit of rivalry excited by this competition, and which is dignified by the specious name of emulation, is, in reality, a compound of envy and jealousy; and, surely, a little advancement in learning cannot compensate for raising these bad passions in the female breast. It is true that parents will occasionally, by an ill-judged partiality, raise the same baneful feelings in the bosoms of their children—but this is rarely the case; and where we do meet with it, it cannot extend to that part of the education which is drawn from books. The difference of age in sisters must totally preclude all idea of competition; and if, through the younger sister possessing superior abilities, there should be any danger of rivalry, it must be much easier for the mother or private preceptress to watch over and check the evil in its infancy, than it can be in a large seminary, where the governess cannot have the same opportunity of discovering them.

But we would speak a word on the most important part of education—we mean religion. A judicious author says, that “religion is the first rational object of education;” and all parents, who have ever bestowed a single thought on the subject, will subscribe to his opinion. Let us then consider which is the most advantageous situation for the cultivation of religious principles,—school or home. What says our Authoress on this subject?

“The proof that children are soon capable of receiving the first principles of religion is, that intelligent children will, at a very early age, ask you questions on the important subject. I think the best plan is to wait for these questions; you then see your way before you, and can judge of the growth of intellect in your child, (it is evident that I am now speaking of mere infants,) and can proportion your information accordingly; without which, and if you propose the subject yourself, before the child's mind has opened to receive it, you may create such a confusion there, as will not easily be removed.”

If we could insure that the children would ask questions, we might then indeed wait for them to begin: but experience has always shewn us, that those who are regularly accustomed to do certain things at certain periods, will perform them mechanically without ever inquiring why they are taught to do so; especially when, as in the case of religious observances, they are habituated to seeing them duly

performed, from the first moment that they are capable of taking notice of any thing that passes around them ; and it is probable that if left to themselves, they would no more think of asking questions as to the motives of going to church, or saying their prayers night and morning, than they would as to the motives of eating their breakfast and supper. But it will be said they may be prompted—they may be spoken to in such a manner as to incite them to make inquiries ; and, moreover, children are not sent to school till they are eight or ten years of age, and these things should be done by the parents before they leave home. This is true ; and we will suppose that the pupil is sent to school, with a mind properly imbued with religious knowledge. She is immediately thrown among many school-fellows, who, far from partaking in her feelings, have, perhaps, been taught, that though religion is very well now and then, it is unnecessary to be very particular about it. Perhaps of all the feelings that arise in the human breast, we have the least inclination to entrust our religious ones to any person for whom we feel the slightest degree of fear, or towards whom we do not entertain sentiments of the greatest esteem and affection. A dread of ridicule, combined with a secret fear lest the person in whom we would confide should not enter into our views of the subject, deters us from seeking aid from any person whom we do not consider as our cordial and sincere friend ; and this feeling is stronger in a child, because she has not sufficient strength to contend against it,—and will effectually prevent her from speaking to her school-mistress on the subject, even did she feel any wish to do so.

At home, under the care of a kind and pious mother, the principles first given would have been nourished and studiously watched over, whilst every difficulty would have been carried to the parent, and removed by her advice and assistance. In this manner the seeds of a religious education, instead of being cut off before they had arisen above ground, would have sprung up, and being watered, and the weeds of error or indifference carefully rooted out of the soil, would have arrived at maturity, and by their fruit would have amply repaid those who had the toil and trouble of rearing them. For this reason alone, we must give our opinion in favour of private education ; but the foregoing ones added to this, render our conclusion doubly strong. Still we must do the Authoress the justice to say, that were the generality of schools regulated on the principles and with the plans which she appears to have acted upon, and conducted by persons of similar activity and experience with herself, many of our objections would be considerably diminished, if they did not altogether disappear ; but as we think they will be found in very few establishments, and those only of the highest class, we cannot yet revoke our own private opinion. Indeed, we should add, our Authoress does not absolutely

condemn a private education, but rather contends that few parents can afford to educate their children as well at home as they may be at school, and therefore she writes to remove the scruples of those parents who are thus compelled, for economy's sake, to send their children to a public school.

Before we close our article, we would take the opportunity of saying a few words on a subject which does not appear to us to be often considered, viz. the little respect paid to governesses, both public and private, by the parents of their pupils. There must be much anxiety and many mortifications necessarily attendant on such situations.

"Truth to say, I do not believe that there can be found, in the whole range of civil society, a situation of so much anxiety, and occasional mortification, as that of a governess in a public school, however well organised or liberally patronised." P. 2.

When children are at home for their vacations, it too often happens that they are allowed, if not encouraged, to tell ridiculous stories and speak disrespectfully of their teachers; they are suffered to hear the conduct of those teachers, both as to the plan of education adopted by them, as well as their own private affairs, made the subject of discussion, and often openly blamed; and, at the period for their return to school, are sent back, not only to repeat what they have heard to their school-fellows, but with their respect for their governess greatly lessened, and consequently her influence over them materially diminished, and their unwillingness to receive instruction from her proportionably increased. With the private governess the case is not very different. It sometimes happens that the mistress of a family will make no scruple of shewing both her children and servants, that she considers her governess as far too much her inferior, to be at all her companion: a very proper person to perform the most sacred part of a mother's duties to her children, but not fit to sit down at the table with herself or to possess her confidence. In other families there is a shew of kindness, and when the labours of the day are closed, the governess is expected to join the party in the drawing-room; but how is she received there? generally with absolute neglect. We have seen her suffered to take a seat remote from the family, and hardly noticed by any one present—unless some kind visitor should compassionately draw her forward: and we have seen, though we are happy to say not often, when the lady of the house has been offended at such kindness, probably feeling it a reproach on her own conduct. Sometimes, when the manners are kind and friendly, there will be vexatious interference in her plan,—the children will learn too much, or too little, or the division of lessons will be too unequal, and the poor governess is teased and vexed, till she heartily repents having undertaken to teach them at all.

"It is now some years since I had a visit from one who had been in a family (I think) eleven years; she was leaving them in order to reside nearer an invalid father, and the sister who acted as his nurse: having, in the family I have named, been separated from them by more than two hundred miles, and having obtained leave of absence to visit them only three times. I had not seen her since she was a very pretty girl of sixteen. Her father had failed in business, and she, who was always a most amiable girl, had considered herself very fortunate in having obtained such a salary as enabled her to minister to his comforts. She was, at the time I speak of, very interesting in appearance; but she looked much older than her years warranted. She spoke with much cheerfulness and gratitude of the place and family she had quitted, for they were in truth of the most desirable kind, and she was fully sensible of this. Yet, she had, as she said, 'shed many bitter tears, *very foolishly*; for why cry at things which, if she were to repeat them to me, would sound as nothings? occasional slights, that were, perhaps, not intended to wound, and mortifications which no one could prevent her from feeling.' If these pages should ever fall into the hands of any who have an influence over the happiness of young persons similarly situated, let me entreat for them that consideration, indulgence, and tenderness, which the mothers would desire that their own daughters should experience, if the relative positions were reversed. Which of you, the richest, the most elevated, and the most highly favoured now, can be sure that this change may never take place? We live in a world whose characteristic may be said at all times to be mutability; and in this our day, the alterations seem to be more than usually appalling.

"When it is expected that one individual should teach well all the accomplishments which young ladies are now required to possess, and to give to their minds all needful cultivation, disappointment will generally ensue. In order to make private education what it ought to be, one method alone seems to me to promise success. This is, to engage able masters for such accomplishments as you may wish your daughters to possess; and leave the time and the thoughts of your governess at liberty to attend to the regulation of their tempers, minds, and manners. Believe me, she will have no sincere, if she do no more than this. If she do this *well*, you and your children will owe her everlasting gratitude. And the probability is that she *will* do this well, if you are only commonly fortunate in your selection; for, whereas it is extremely difficult to meet with the phoenix generally described,—the '*rara avis*,' that unites all excellencies,—it is not hard to find many amiable women, perfectly qualified to fulfil all *reasonable* expectations." P. 22—25.

If this be really the case, and no one can prevent the poor governess from feeling many mortifications, how very careful should those ladies be, who engage them, that they do not add to those vexations by any indulgence of temper as wanton as it is cruel,—that they do not oppress those, whom God has seen fit to afflict,—and that they not only forbear from acting in this manner themselves, but that they restrain others also whenever they may have an opportunity of so doing.

ART. IV.—*The Little Villager's Verse Book.* By the Rev. W. L. BOWLES. 12mo, pp. 32. Devizes, 1826.

WE need not apologize for noticing this little provincial publication; it has for its object the combined instruction and amusement of the young in our villages; and as our Church is interested in the education of even its lowliest members, in all periods, from the time of their conning over the Primer till they come to know how to search the Scriptures and ponder them in their hearts,—the *Christian Remembrancer* may well endeavour to make this little effort better known.

Mr. Bowles' aim has been, as the title-page informs us, to compose some "short verses for children to learn by heart, in which the most familiar images of country life are applied to excite the first feelings of humanity and piety." Now if he has accomplished this humble but not trivial design, he will have presented no unacceptable offering to the community. It appears that he began to write them for the use of the poor children of a Sunday-school, whom his lady benevolently instructs during the summer, on the garden-lawn of his parsonage. "The object, which to the best of my knowledge is entirely novel, was briefly to describe the most obvious images in country life, familiar to every child; and in the smallest compass to connect every distinct picture with the earliest feelings of humanity and piety; in language which the simplest might understand, but which from the objects represented, might be read, perhaps, with some interest, by those whose minds were more cultivated."

The propriety and usefulness of the intent none will hesitate to allow,—but as to the *novelty* of it, surely Mr. B. rates his claim herein too high; for many of Watts's Hymns,—his "Busy Bee," his "Young Lambs," and others, are incontestably of this class. So are many of the "Original Poems for Infant Minds," by the Taylors of Ongar; and doubtless, if we were to rummage among nursery shelves, others of like kind would be found. We are afraid too, that we must add to this, that Mr. B. has not effected all that he meant in the execution of the Verse Book. The component parts of each poem were to be,—a distinct picture of some one thing or occurrence in country life, a moral or pious reflection made on it by a natural transition, and the whole embodied in such verses as might readily be committed to memory. The rule is good; but the Author has not kept to it, for many of the hymns are neither vividly descriptive, nor flowingly musical; nor is the meditative conclusion in many of them naturally enough dependent on the foregoing portion. It is, however, but fair to give an example of his best, and the following is perhaps the most successful instance we could produce from the book.

"STAR-LIGHT FROST.

- " The stars are shining over head,  
In the clear frosty night ;  
So will they shine when we are dead,  
As countless and as bright.
- " For brief the time, and small the space,  
That e'en the proudest have,  
Ere they conclude their various race  
In silence and the grave.
- " But the pure soul from dust shall rise,  
By our great Saviour's aid,  
When the last trump shall rend the skies,  
And all the stars shall fade."

P. 30.

Next to it in value come "The Glow-worm," "The Sheep-fold," "Summer's Evening," and "The Primrose." In few of the rest has he kept to the conditions he assigned himself. For example, in the opening piece, "The Path of Life," where is the *distinct picture* which is to catch the attention of the infant learner, and to be laid up in "the chambers of imagery," good as the abstract reflections are in themselves? We quote it, not as if it were an indifferent devotional poem, but as a failure, in regard to its particular purpose.

- " O Lord, in sickness and in health  
To every lot resign'd  
Grant me, before all worldly wealth,  
A meek and thankful mind.
- " As, Life, thy upland path we tread,  
And often pause in pain,  
To think of friends and parents dead,  
Oh! let us not complain.
- " The Lord may give or take away,  
But naught our faith can move,  
While we to heaven can look and say,  
"Our Father lives above."

P. 5.

The metaphor of the "upland path of life," is a very slight sketch indeed, to take the appellation of a picture. We complain of "Saturday Night," and "The Swan," as having moral deductions tacked to them, which are neither relative to the topics, nor of a sort intelligible to children. In "Spring" and "The Bird's Nest," the metre is the long fourteen syllable couplet, and not a quatrain of eight and six, and consequently not so helpful to the memory. A fault, however trivial, where we have to deal with minds not particularly retentive of their tasks.

On the whole, then, Mr. B. has not been very successful in his undertaking, for scarcely more than a third of his versicles answer to their purport. We have been the more particular in pointing out the faults of the work, because we think that a collection of this kind will probably be wanted, either for a prize-book or for use in our National Schools, and the Society may hereafter desire to encourage a good one.



Perhaps a better "Verse Book" than any existing, may be obtained by extracting from different sources: and in that case Mr. Bowles' subsidy would be very valuable.

To the amiable spirit which dictated the attempt, the praise which Dr. Johnson conferred on Dr. Watts's similar condescension, is fully due; and we cannot refrain from quoting the concluding paragraph of Mr. B.'s "*præfatiuncula*," (for we are dealing throughout in small matters,)—it is honourable to his better feelings.

"After a somewhat severe critical contest, I have felt such a kind of refreshment from these compositions, as an old soldier might be supposed to experience, who returns after a campaign, and wanders over the fields in summer, with the children of his native village. And if these Village Verses should ever be seen by one of my antagonists, the author of the beautiful "*Butterfly's Ball*," I can assure him that all unkindness is buried in my heart; although unprovoked harsh language called for sharper retribution than is congenial to my disposition."

There is a kindliness about this altogether unlike the sore irritability which agitated him of late. Nevertheless, as criticism is or ought to be as much steeled against the softer feelings as her forensic sister justice,—we are bound to say, that we cannot think him more fortunate in his great controversy, than in this more gentle competition with the Watts's and the Barbauld's,—though in this latter, even if he have failed, he appears to a thousand times more advantage than when he was all in a foam with crimination and recrimination.

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## MISCELLANEOUS.

### ON THE CONVERSION OF ST. PAUL.

#### I. HIS CHARACTER BEFORE HIS CONVERSION.

For every error in religion there must be some grounds apparently strong in the eyes of those who conscientiously hold it: so that if we desire to establish the truth to *their* satisfaction, it is necessary to examine the sources of their misconception.

It may not, therefore, be an unprofitable task to endeavour to sift with sober care and patience the whole case of the conversion of St. Paul; because it may be possible, by a strict investigation of the steps and causes of the mistakes that have prevailed upon it, to approach somewhat nearer to the decision of a question of no trifling moment in practical religion.

In such an investigation, there appears to be no object more indispensable than to ascertain what those things were from which St. Paul required to be changed;—what his character was previously to his conversion.

On the unexceptionable authority of the apostle himself our opinion may be confidently founded.

To the Jewish multitude he declared, that in early life he had been "zealous toward God;" to the Sanhedrim, that "he had lived in all good conscience before God until that day;" to Agrippa he affirmed, "my manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews; which knew me from the beginning, if they would testify, that after the most straitest sect of our religion I lived a Pharisee;" to the Galatians he said, that in his youth he had profited in the Jews' religion above many that were his equals in his own nation, being more exceedingly zealous of the traditions of his fathers; and to the Philippians, that, "touching the righteousness in the law," he had in early life been "blameless."\*

And surely, the man who till the day he spoke had "lived in all good conscience before God;"—the man who, till that day, had been zealous toward God, exceedingly zealous of those principles in which he believed was contained the truth of heaven;—he, who in early life had, in the supposed only religion, made greater progress than many that were his equals, and who, touching the righteousness of the only divine law he knew, had from his youth been blameless;—such a man will not be deemed a character in whom we shall be ready to suspect any profane depravity, any unprincipled perversity of heart.

But, with regard to the unfavourable portion of his conduct, his persecution of the Church of Christ, our opinion ought not to be formed without considerable caution.

It will be found that there are several remarkable circumstances and accidental adjuncts of the case, which are foreign to the real question of his guilt. I allude to the ardent expressions of remorse used by St. Paul himself; our suspicion that his unbelief was wilful; the knowledge *we* have of the real character of those he persecuted; and the opinion that persecutors are generally actuated by a malicious or worldly motive.

Among all the qualities of St. Paul, perhaps the most predominant was his religious zeal: and that zeal, in the fervour of youth, and under the influence of prejudice and error, led him into those extremes, for which he afterwards condemned himself in the strongest terms; for which, when he discovered their erroneous direction, he called himself "the chief of sinners," "the least of the apostles," unworthy of the apostolic name.

But surely it is not now to be remarked, that in the writings of St. Paul there occurs a perpetual mixture of the ebullition of personal feelings with the ex cathedrâ decrees of his official character. And these his expressions of self-condemnation, may be fairly taken with a large allowance for the laudable humility of the man, rather than adopted as the literal assertion of the inspired Apostle. It was right, it was amiable and noble in St. Paul, (especially in his then exaltation to abundant honour,) thus deeply to condemn the errors out of which he had been mercifully brought. But it is not by the overflowings of a contrite heart that we can measure the tone to be adopted in

\* We must remember that most of these claims, which the perfect candour of St. Paul leaves utterly above suspicion, were wrested from him by the necessity of self-defence.

speaking of an important doctrine to which such contrition may seem to have a reference.

If it be human to err, it is no less the mark of a generous mind bitterly to deplore its own transgressions; and the native goodness of the heart may be known no less by the depth of its remorse for sin, than by the preservation of innocence. A good man will be *ingenious* in magnifying the nature of his faults. The confessions of the evil conscience, and the ebullitions of the tender conscience, will to a superficial observer present a similar appearance. We have an instance of this in St. Paul, who dwells on the reflection of the holiness of the cause he had opposed: a circumstance totally foreign to the question of his actual guilt, because, from his simultaneous assertion of his ignorance, it is certain that of that holiness he was not at the time aware. Nor does it follow, because St. Paul was inspired, that he was therefore divinely instructed on the point of an exact discrimination of his own defects or merits: and the more perfect was his character after his conversion (and of that perfection no one doubts) the more humble would he be, and therefore the more undiscerning as to the exact degree of his early misconduct. In a word, to derive our opinion of St. Paul's criminality from his expressions of self-reproach, is to adopt no other than this most erroneous principle, that *humility is a test of guilt*.

To the declaration that he was unfit to be called an Apostle, and was the least of all of them, may be contrasted not only the assertion that he "supposed he was not a whit behind the very chiefest Apostles," but also his affirmation that his Lord placed him in the ministry, because he "counted him faithful."

Most truly, and with a humility ever to be admired and closely imitated, he attributes his calling from ruinous error into the happy light of the gospel, as an effect of the unbounded mercy of the All Good. And what man, speaking of himself, can with either truth or modesty ascribe his hopes of eternal life to any other cause? But the degree of mercy granted to St. Paul depends on the magnitude of his guilt; the very point we have to ascertain.

Let us then proceed to consider the suspicion that his unbelief was voluntary and wilful.

It was an effect and evidence of his zeal for what he really believed to be truth, that St. Paul opposed, even to a criminal excess, what he erroneously imagined to be pernicious heresy. If he was misled by an undue confidence in his own opinions, and by the notion of the exclusive holiness of his own religion, that confidence was implanted in him by the *spell* of education and early prejudice. Let us not forget that he was brought up in a religion hitherto the only true one, and by all around him and himself believed to be eternal. Let us not overlook the rooted expectation of the Jews, that the Messiah would appear with all the external symbols of temporal royalty. Let us not omit from our calculation that wise and wonderful secrecy which our Lord, during his abode on earth, maintained, on the great question whether or no he was "He that should come." That Jesus was the Christ, that the Prophet of Nazareth was the Anointed Prince of Israel, is to us a proposition of which the terms appear almost identical. But to the

Jews in general it presented no such appearance. "Can any good thing come out of Nazareth?" was the question of "an Israelite in whom there was no guile."

There is not a particle of proof that St. Paul was blinded to the truth of the fact by that worldly ambition, that willingness to preserve power by unjust acts, which was a deadly sin of the Jewish chiefs. He, who was but young at that time, and who appears never to have seen our Lord till, "last of all" the disciples, at the period of his conversion, was not likely to receive from his instructors a correct account of the Galilean wonders, nor a fair description of the character of that person who had exposed their hypocrisy and brought their authority into danger. We know what saying was commonly reported among the Jews respecting the greatest miracle of all.

The fact, that a miracle did convert St. Paul, seems inconsistent with the notion of his wilfully resisting the evidence of miracles before;\* and it is difficult to perceive how the same man could be guilty of a want of candour with regard to the Christian evidence, who "verily thought that he ought to do many things contrary to the name of Jesus of Nazareth." While some of the Jews said that Jesus was a good man, others (perhaps simply from ignorance) said, he deceiveth the people. It is willingly allowed, that St. Paul was guilty in not duly examining the existing evidence on the question—not so much whether Jesus was the Christ, as whether Jesus had been sent from God. Yet we are scarcely justified in making a severe estimate of that guilt, especially with relation to one individual: and all we know of St. Paul besides, would lead us to think that a want of candour was his least likely fault.

On the question whether Jesus was the Christ, he defends himself for ever from the imputation of wilful infidelity, by asserting his ignorance of that truth, and by coupling with that ignorance his unbelief. For his early expressions of abuse against the holy Jesus, St. Paul calls himself a *blasphemer*, and one who made others to *blaspheme*. But though in his contrition he used that term in its most malignant sense, yet the malignity of *his fault* depended not on the divine dignity of Him whom he reproached, but on his own knowledge or ignorance of that dignity.

We go on next to the remainder of the accidental adjuncts of the case;—the fact, of which *we* are aware, that the victims of his persecution were innocent; and the general opinion entertained that persecutors are actuated by some worldly motive, or some maliciousness of personal temper. Under this head of the subject we shall have occasion to define the real nature of St. Paul's misconduct.

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\* Supposing St. Paul to have been aware of the wonderful works of our Lord, does it follow that in that age, *every* honest man would readily say with Nicodemus, "We know that thou art a teacher come from God: for no man can do these miracles which thou doest, except God be with him?" Might not St. Paul's whole attention have been turned to the appearance of seditious conduct, which the hypocritical chiefs of the nation made their great pretext for putting him to death? The actual *sight* of Jesus of Nazareth in possession of divine glory, would be precisely the miracle calculated to convert a man thus unwilfully blind to the proof arising from common miracles.

It is indispensable to remember that, so far from leaving it to be suspected that he was urged to what he did by wilful malice, or personal ambition, St. Paul has distinctly assigned the cause of his injurious conduct to have been, that he "verily thought with himself that he ought to do many things contrary to the name of Jesus of Nazareth." With whatever caution we may admit the principle, yet as to the individual it is in the highest degree exculpatory. "I thought that I ought to do—and I did"—is the description of the working of an honest mind.

Putting together the two undoubted facts,—his probity of intention, and his ignorance of the holy character of those he opposed,—what will result as the actual nature of his misconduct? Plainly this; that he was led,—by violent, but not wilful prejudice, by an excess, an extravagance, of religious zeal, with a real desire of God's glory,—to transgress the sacred principles of humanity towards those whom he believed to be pernicious members of society.

And a sufficiently grievous sin it must ever be in any man to allow his own opinions, however sincere, to seduce him into actions so cruelly unjust to men, of whose guilt there was no proof beyond what those opinions supplied; to destroy liberty, happiness, nay, even life itself, without due examination of facts, and without any evidence of crime.

But this was the sum and substance of his fault.

The *principle* of persecution stands for ever accursed in the eyes of God and of all intelligent and virtuous men. Few arguments against it, however, are stronger than that supplied by the fact, that by it the guilt of blood has fallen on the heads of well-intentioned men; that by it the noblest natures have been perverted, and, contrary to the chosen practice of God, vice has been brought out of virtue, and out of seeming good evil been educed. And if, for the sake of a religious tenet, we deny to the individual St. Paul the fair claim of apology, founded on his upright intention, the fervour of his zeal, and his ignorance, *we ourselves*, by such unjust severity, display a temper not far removed from the very soul of persecution.

In the next number we shall consider, II. The Character of St. Paul after his conversion.

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#### ON CONVERSATION.

ONE of the dangers to be especially avoided in our intercourse with society is the indulgence and growth of vanity. To study to please, with no better motive than to acquire a character of being agreeable, is unworthy of the principles of a Christian. He must please others, because it is the will of his Maker that he should contribute to the general good; and for the same reason he must be ready on due occasions to incur the character of disagreeable, rather than do wrong out of complaisance.—*Social Conduct of a Christian considered, in Seven Sermons.* Rivingtons.

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## ON THE STUDY OF HEBREW.

MR. EDITOR,—It was with the greatest gratification that I observed the study of Hebrew strongly advocated in a former Number, and some books recommended for the beginner. As, however, in the selection of these your attention seemed to be principally directed to the facility with which they could be procured, you will perhaps permit me, if you have not prepared any other answer to your enquirer, to suggest the expediency of mentioning some others, which in themselves seem to be preferable.

So much has been done since the rise of Schultens for the cultivation of Hebrew by the application of the cognate languages, that valuable as Buxtorf's *Lexicon* still is in many respects, a more modern one would naturally be desirable. For a student unacquainted with German, the translation of Gesenius' smaller *Lexicon*, by Mr. Gibbs of Andover, would be the most serviceable. It possesses over Mr. Leo's translation of the same work the decided advantage, that Mr. Gibbs, himself a good Oriental scholar, has employed the additional matter furnished by Gesenius' other works; and Professor G. has expressed himself particularly satisfied with it. Next, but far inferior to Gesenius', is that of Simonis, ed. Eichorn.

Of the numerous Grammars for a student who has not access to Gesenius', one professedly founded upon Gesenius', by Professor Stuart, of Andover, is, if it can be procured, by far the best. A second edition was sometime ago far advanced, and was considered by the author himself to be considerably improved. Professor Gesenius places the first edition incomparably above that of Cellerier, so much extolled by Mr. Horne, and regretted only the omission of the citations and of the direct illustrations from the cognate languages. Should this not yet be to be procured, the Latin one by Schroeder would be the most useful; though, in that case, any small grammar should be also purchased, which might contain fuller paradigms of the verbs. The syntax of Schroeder is still very valuable.

The greatest critical assistance he will derive from the Commentaries of E. F. C. Rosenmüller,—nor, as far as I have myself employed him, do I think, that in supplying him with treasures of Hebrew criticism which he cannot obtain from any other source, he would injure him in more material points. On those subjects, where the influence of his opinions would be to be deprecated, shallowness instantly discovers itself; and singularly must that mind be framed, which would surrender itself to such dicta. His verbal criticism is in the highest degree excellent; his illustration of the language of the Old Testament from the cognate languages, from the use of versions, or from internal comparison, is generally very sound and judicious; his quotations from the Arabic poets mostly very happy, sometimes also those from the classics; his references to travellers very useful; but religion, as a system, he does not appear to have studied: and, consequently, on those points, for the right understanding of which, a comprehensive view of the whole plan of Providence is necessary, the evident confinedness and partialness of his insight at once negatives the influence with which his great critical name might otherwise invest him. Some of his

opinions are, moreover, undergoing a change. His last edition of his *Commentary on the Pentateuch*, supports its genuineness, and contains some valuable arguments to that effect.

I have only one more opinion to add, and that, I regret to say, differs from your own. It is on the part of the Bible, with which a Hebrew student should commence. The objection to beginning with that part which you, however, upon the whole recommend, you seem to have felt. "That the Psalms, as a poetical book, are less suited to a beginner than the historical." I only wish to press this objection more strongly. In no other language probably, ancient or modern, would it be recommended to commence with poetry; and the rule which holds in other languages appears to me particularly well grounded in this. For the style of its prose, especially of that of the *Pentateuch*, far surpasses in the simplicity of its structure that even of Herodotus; while in the poetry, even of the Psalms, occurs not unfrequently a conciseness and abruptness, productive at first of considerable obscurity, sometimes equal to that of Pindar. Add to this the inversions, the more frequent occurrence of rarer words, or of rarer forms of words; while the Archaisms of the *Pentateuch* have been, as in every case probably of books employed in general instruction, for the most part effaced. Another advantage also, besides the facility of learning the language, will probably be attained by commencing with the *Pentateuch*—the more vivid perception of the difference of its style from that of succeeding books. The mind, during the slow operation of reading it, forms its language into a sort of canon, by which it tries that of the succeeding books, the variations of which become thus more distinct. But after the advantage of being enabled to search for oneself this large portion of Holy Scripture, in the form in which it was originally given for our use, the additional evidence which the student will derive, for the genuineness of its several books, from the difference of their style and language, will be among the highest rewards of his labour. Nor am I led by my own or other's experience to think, that the familiar knowledge of our own version of the Psalms will be of considerable usefulness in facilitating the acquisition of the language; I should even fear that it would be apt to induce a careless habit in the mind of the student, and make him rest satisfied when he has assigned certain words in the one to those corresponding in the other, without further investigating the relations of the words, for the correctness of the significations. As a commentary, indeed, the Bible translation of the Psalms, (which, in very far the greatest proportion of places where it varies from that of the *Common-Prayer Book*, is the best) will be very useful; but then the examination of this should follow, not precede, his own development of the meaning.

Your obedient humble Servant,

A HEBREW STUDENT.

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PSALM II.

THIS Psalm appears to have been written on some occasion when the people of Israel rebelled against the authority of David, the Lord's anointed, and raised the seditious cry, "Every man to his tents, O Israel." Whether the revolt of Absalom, or the rising of Sheba the son of



Bichri, when "every man of Israel went up from after David," (2 Sam. xx.) or some other similar event were the occasion, it is not important to inquire; it seems however, from the sixth verse, that it was written after David had been anointed king over Israel, and had taken the strong-hold of Zion.

The following translation is the result of a very diligent examination of the Hebrew; it is not in every particular a translation word by word of the original, but it professes to give its full sense and no more. When, indeed, it is considered that the Hebrew and other oriental languages express ideas in modes very different from those used in the Western world, it may be doubted whether a very literal translation is the best means of conveying the sense.

In the following translation it will be seen that the whole Psalm is applied primarily and literally to David; but David being one of the leading types of the Messiah in the Old Testament, the propriety of the application of the same Psalm to the Messiah, David's antitype, immediately and clearly appears. See Acts iv. 25. and Heb. i. 5.

When the Hebrew word is expressed by more than one English word, the translation is written thus, "sit-consulting."

1. Why do the people tumultuously-assemble?  
Why do the people meditate a vain attempt?
2. Why do the princes\* array-themselves,  
And the Rulers sit-consulting together  
Against Jehovah, even against the-king-anointed-of-him,†  
(saying)
3. "Let us burst-asunder their bonds,  
"Let us cast-away-from us their shackles."
4. He who sitteth-enthroned in the Heavens laugheth at them,  
The LORD holdeth-them-in-open-derision.
5. Soon will he speak-harshly unto them in his anger,  
And in his fury confound them.
6. But as to me—(He hath said)  
"I have anointed my King‡  
Upon Zion my holy mount."
7. I will publish this appointment§ of JEHOVAH.  
He said unto me,—“My son|| art thou,  
"I this day have begotten thee.

\* i. e. The princes of Israel, the princes of the tribes. See 1 Chron. xxviii. 1.

† See verse 6 and note.

‡ David. "Thus saith the Lord God of Israel, I anointed thee king of Israel." 2 Sam. xii. 7.

§ Abner was aware of this appointment; he said, (2 Sam. iii. 9, 10.) "The Lord hath sworn to David to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beersheba."

|| This may be understood of David; for a king or ruler is frequently designated in the Psalms as a Son of God. Thus in Ps. lxxxiii. 6. "Ye are Gods,

8. "Ask of me,  
"And I will give nations for thine inheritance,  
"And for thy possession the extremities of the land.\*
9. "Thou shalt crush them with a mace of iron,  
"Thou shalt break-them-in-pieces as a potter's vessel."†
10. Now therefore, ye Princes, be wise;  
Be corrected, ye Rulers of the Land.
11. Become obedient unto Jehovah through reverential awe,  
And pay ye homage tremblingly.
12. Kiss‡ the son,§ lest He|| be angry,  
And so ye perish in your attempt,  
When His anger shall shortly kindle.

Happy all who put-their-trust in Him!¶

S.

#### ON PRAYER.

MR. EDITOR,—Every one must agree with your correspondent P. (see Remembrancer for June,) as to the advantages resulting from family worship. It is without doubt, under the divine blessing, an excellent means of putting and keeping a family in the right way; of infusing a spirit of piety into the common affairs of life; and, above all, of strengthening that bond of peace and of all virtues,—love for each

and ye are all the *children* of the Most Highest." See also Ps. lxxxix. 28. "I will make him (David) my first-born, higher than the kings of the earth."

\* The Gentile Borderers. "Solomon reigned over all kingdoms, from the river unto the land of the Philistines," 1 Kings iv. 21. This was an exact fulfilment of the covenant the Lord made with Abraham; "Unto thy seed have I given the land from the river of Egypt unto the great river, the river Euphrates." Gen. xv. 18.

† In ancient Jewish history it was peculiarly the office of the king to subdue the neighbouring heathen nations. The people refused to obey the voice of Samuel, and said, (1 Sam. viii. 19.) "Nay, but we will have a king over us; that we also may be like all the nations; and that our king may judge us, and go out before us, and fight our battles." And Saul assumed the sovereignty when Nahash the Ammonite came up, and encamped against Jabesh-Gilead. Abner declared, "The Lord hath spoken of David, saying, *By the hand of my servant David I will save my people Israel out of the hand of the Philistines, and out of the hand of all their enemies.*" 2 Sam. iii. 18. See also the promise made to David himself, 2 Sam. v. 19. And the declaration in this Psalm was literally fulfilled in the person of David, "Thus saith the Lord of Hosts, I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight." 2 Sam. viii. 9.

‡ Kissing was one of the ceremonies at the inauguration of a Hebrew king, by which homage was done. "Samuel took a vial of oil, and poured it upon his (Saul's) head and kissed him." 1 Sam. x. 1.

§ i. e. David. See verse 7, and note.

|| Jehovah.

¶ A favourite expression of David. See Ps. lxxxiv. last verse,—"*O Lord God of Hosts, blessed is the man who putteth his trust in Thee.*" See also Ps. xxxiv. 8, 22, and cxviii. 8, 9.

other. How can I treat with unkindness my wife, my child, my friend, or my servant, after supplicating together with them the protection of our Father, whose chief commandment is,—love? How can I maliciously resent their offences, after praying to our Father to forgive us our trespasses?

But still, Sir, excellent as this means of grace is, it may be abused. Our children and servants may make use of it as an excuse to neglect their private devotions. It is then the duty of the Father of the Family, 'the Priest over the Household,' to see that this does not occur. He must imitate 'the Parson in his house,' as depicted by the pious George Herbert, who "besides the common prayers of the family, strictly requires of all to pray by themselves before they sleep at night and stir out in the morning, and knows what prayers they say, and till they have learned them, makes them kneel by him: esteeming that this private praying is a more voluntary act in them, than when they are called to others' prayers, and that which, when they leave the family, they carry with them."

Most assuredly common and private prayer should both be observed, for no means should be neglected which may help us onwards in our heaven-ward course. While it is remembered that the only prayer our blessed Lord hath left us is applicable when two or three are gathered together, the sincere Christian finds many subjects whereon to commune with his own heart, and to address his private supplications to the throne of grace.

C. R.

#### HISTORICAL SKETCH OF THE STATUTES REGULATING ECCLESIASTICAL AND ELEEMOSYNARY LEASES.

(Continued from our last.)

"It is generally supposed," observes Mr. Butler,\* "that ecclesiastical persons were permitted to acquire real estates as early as the reign of the Emperor Constantine. The tenth century is commonly considered as the period when donations to them were most frequent and considerable. Very soon after they were permitted to acquire, they were restrained from alienating their property. Long leases made by ecclesiastical persons are declared to be null by the Council of Trent."

In this country, however, for a considerable period previous to the early part of the sixteenth century, all corporations without distinction exercised the same power of granting and charging their possessions, as was enjoyed by private individuals in their natural capacity, with the exception only that the grants of certain sole spiritual corporations, in order to be of force against their successors, required the sanction of certain other persons in whom the law reposed the power of confirmation. Thus, though deans and chapters, masters and fellows of colleges, masters and brethren of hospitals, and similar corporations aggregate, might, of their own sole authority, without the consent or confirmation of any, grant their possessions either in fee,

\* Co. Litt. 325. b. Note 1.

fee tail, or for lives or years at pleasure, yet bishops, deans, &c. seised in right of their bishopricks, deaneries, &c., as well as archdeacons, prebendaries, parsons, and vicars, being sole corporations, were incompetent to make any grant or lease to bind their respective successors without the consent and confirmation of others. With due confirmation, however, their grants were equally efficacious with those of aggregate corporations.

It is commonly stated that the prudence of the common law *never* thought fit to trust sole spiritual corporations with any alienation or disposition of their possessions to bind their successors, independently of the concurrence of other persons. This however must be understood with some qualification, for it appears that a distinction originally subsisted between such sole corporations as had the fee simple absolutely in them, and such as had only a qualified fee, the inheritance being considered as in perpetual abeyance. Bishops, abbots, and priors, with such deans as are solely seised, fall under the former description; whilst the latter denomination comprises parsons, vicars, prebendaries, provosts in cathedral churches, and others who come in by presentation or collation, and not by election. These indeed, who have only a qualified fee, appear never to have been allowed to charge the inheritance beyond their own particular interests, unless by the consent of those to whom the law intrusted the guardianship of the fee, and who were generally the persons interested in the right of patronage; and, accordingly, parsons and vicars cannot to this day make leases which shall be of force beyond their respective incumbencies without the confirmation of the patron and ordinary. Bishops however, and such other ecclesiastics as, in consequence of their offices being elective, had the whole estate and right in themselves, might formerly by their sole alienation have bound their successors for ever: and it was not till the Third Council of Nice, A. D. 710\* (the canons of which restraining grants injurious to the Church have been sanctioned by our law) that leases by bishops were required to have the confirmation of the dean and chapter, and those by abbots, the assent of the convent, in order to bind the successors: confirmation being thus rendered equally necessary to the grants of all sole spiritual corporations. But though the absolute power of alienation originally possessed by certain spiritual personages has been long at an end, the distinction on which that privilege was grounded still remains, and is not without its importance at the present day as a criterion in determining whether leases not within the statutes are absolutely *void*, or merely *voidable*.

The check upon improper alienation, which, in the case of spiritual corporations sole, was presented by the necessity of confirmation, and which, in respect to aggregate spiritual corporations, was supposed to be supplied by their very constitution requiring the concurrence of a plurality of individuals to every grant,—proved insufficient to prevent leases being granted of an unreasonable duration, and upon terms in

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\* See Bac. Ab. Leases, Vol. iv. p. 120. Mosheim, however, in his Ecclesiastical History, (MacLaine's Translation, edited by Coote, Vol. ii. p. 266) speaks of the Second Nicene Council as not taking place before the year 786, but makes no mention of any Third Council.

which the future interests of the benefice or institution to which the property belonged were unduly sacrificed to the immediate emolument of the particular incumbent, or of the individuals for the time being composing the corporation. At the same time, the instability and uncertainty attending the *unconfirmed* grants of sole spiritual corporations were found to operate injuriously upon the tillage of the land, and ultimately rendered the property less productive to the spiritual lessor himself. The removal of these various evils and abuses was the object of the several legislative regulations which now remain to be succinctly detailed.

The first statute, concerning leases by ecclesiastical persons, (which also authorizes leases by tenants in tail, and husbands seised in right of their wives) is 32 Hen. VIII. c. 28. It was passed only with a view to the latter of the inconveniences above noticed, being intended chiefly for the security of farmers, and the consequent improvement of tillage. This statute enabled all persons, being of age, and seised in fee in right of their churches, except parsons and vicars, to make leases of their own authority, which should bind their successors *without any confirmation*. But the following particulars were required to be observed: the lease must be by indenture; any subsisting old lease must expire or be surrendered within a year; the new lease must not be of a reversion; nor of lands and tenements not commonly letten within the preceding twenty years; nor without impeachment of waste; nor *above* the number of twenty-one years or three lives from the day of the making; the rent, accustomedly paid during the last twenty years must be reserved yearly; and the same remedies secured to the successor as to the lessor himself. It is to be observed, that this act being merely an *enabling* statute, none but *sole* corporations were really affected by it. Corporations aggregate, although within the words of the statute as seised in right of their churches, neither derived nor needed any benefit from its provisions, since they already possessed the fullest right of alienation, which the statute, not having any restrictive operation, left untouched. The only spiritual persons really enabled by the statute of Henry to make leases without confirmation, were the first and second classes in our Analytical Chart, consisting of bishops seised in right of their bishopricks; deans seised of their sole possessions in right of their deaneries, and certain other sole corporations of minor importance, which need not here be enumerated. But though the leases, which might thus, by the aid of the statute, be made without confirmation, were, in their duration and other circumstances, well calculated to secure the interests of the successor; yet the ecclesiastics within its provisions, by procuring confirmation so as to render its aid unnecessary, were at liberty, as before, to make long leases, or absolute alienations of any of their possessions in the same unlimited manner as aggregate corporations. This gave rise to a succession of *disabling* statutes framed expressly for the protection of the successor; the combined result of which has been to reduce the powers of alienation possessed by all spiritual and eleemosynary corporations, as well aggregate as sole, within very narrow bounds.

Of these restraining statutes, the first in order of time is the 1 Eliz. c. 19, which prohibited archbishops and bishops (who form the first

division on the Chart,) from making grants or conveyances of their episcopal possessions to any persons, except to the queen, her heirs and successors, for any estate *other* than for the term of twenty-one years, or three lives from the commencement of the grant, with the accustomed yearly rent reserved. The exception in favour of alienations to the crown soon suggested a device to evade the statute, estates being granted to the crown for the purpose of being granted over to others: and it is even alleged\* that Queen Elizabeth took advantage of the exception, by procuring the prelates to make over considerable possessions to her, either for her own use, or to enable her to grant them out again to her favourites, whom she thus gratified without any expense to herself. To put an end to these subterfuges, an act was passed in the commencement of the succeeding reign, 1 Jac. I. c. 3, which utterly disabled archbishops and bishops from making any grants of their episcopal possessions to the crown.

The statute 1 Eliz. & 1 Jac. only affected archbishops and bishops. To restrain other ecclesiastical persons and bodies, as well as colleges and hospitals, the Act 13 Eliz. c. 10, was passed, which being comprehensive in its operation, and explained as to hospitals by 14 Eliz. c. 14,† placed all ecclesiastical, collegiate, and other eleemosynary corporations on a common footing, and reduced their power of alienation within the same limits, and in nearly the same words, as the statute 1 Eliz. had previously established with respect to bishops.

Notwithstanding the acts of Elizabeth prescribed only two requisites, viz. that the grant should be for twenty-one years or three lives,—and at the accustomed yearly rent; it was nevertheless held by the courts that the preceding statute of Henry was to be considered a pattern for the construction of the subsequent statutes, and that all its conditions, except that respecting concurrent leases, must in every case be followed. —(*To be continued.*)

## THE ARMENIAN CHURCH.

EXTRACT FROM A LETTER FROM A CLERGYMAN IN INDIA.

December 29th.—“I have passed one of the most interesting mornings I can recollect in India: most thankful am I for the intercourse that has taken place between our Bishop and the Armenians

\* 2 Bl. Com. 320.

† This statute, after noticing in its preamble the foundation of the several hospitals in London, called *Christ's*, *Bridewell*, *St. Thomas's*, and *Little St. Bartholomew's*, and the possibility of gifts to those and other hospitals failing through misnomer, establishes all such gifts notwithstanding any such misnomer: and then proceeds to enact and declare that the words “master or guardian of any hospital,” as used in the 13 Eliz. c. 10, “were intended and meant of *all* hospitals, maison dieux, bead-houses, and other houses ordained for the sustentation or relief of the poor,—and so shall be expounded, declared, and taken for ever.” Until very lately, however, the circumstance of the above-named hospitals being thus expressly within the restraining statute of Elizabeth, appears to have been little, if at all, adverted to in practice: and to remedy the consequences of the oversight, those establishments have, it is understood, recently obtained Acts of Parliament, confirming their existing leases, and extending their power of leasing in future.

church. It is the source of much knowledge and delight to us; and may, under the blessing of God, be the means of great good to them. Mill and I went to breakfast with Dr. Wallich, at the Botanical Gardens, this morning, to meet Bishop Abraham, three of his clergy, and Mr. Jacob. We all returned after breakfast to the college, and spent the rest of the morning in the library. We had more conversation with them than we have ever had before; and I am rejoiced to find, that with their many disadvantages, a scattered and oppressed people, they still retain so much knowledge and such love for the Gospel of Christ. Some of their nation have yielded to the yoke of the Church of Rome, and are looked upon by the rest as apostate and renegade. Those Romish Armenians have a convent at Venice, (of St. Lazarus) which have printed some very useful works; but many of them, particularly their creeds and liturgies, have been perfidiously altered by the Jesuits to make them coincide with the Latin Church.

The original Armenians are in the essential *doctrines* orthodox; the Fall of Man—the proper Deity of Christ—the Atonement—the Grace of the Holy Spirit. In the doctrine of the Incarnation they are *Jacobites*; and I think they clearly hold the doctrine of transubstantiation, though of this I am not certain. The Liturgy they use is that of Chrysostom, (not St. Basil) with some few prayers added by different bishops. Bishop Abraham told me he had had the whole of our Ordination Service interpreted to him, and he found many parts exactly the same as theirs. We had much talk about the usurpation of the Church of Rome, of christian love and communion. On all these points, I was much pleased with the sound judgment displayed by them, and their ready quotation of the Sacred Scriptures, with which they are familiar. I was particularly struck with one of their deacons, David. They have seen Abdool Messch several times since his ordination, and are much pleased with his goodness and piety. That acquaintance is valuable to both parties,—to *them* in showing them what is doing for the extension of Christianity, (for they have as yet had no missionary zeal in their church); and to *him* as introducing him to the *ancient and established Churches* of the East, whose existence and character have been hitherto almost unknown to him. Here is also one good fruit of his episcopal ordination,—his recognition among such churches. I am very thankful for what I have myself seen of them. There is much true religion amongst them. I read over to him my Syrian translation of our Bishop's letter to the Syrian Metropolitan in Malabar. He was exceedingly delighted with it. "It is apostolic," said he, "it is like one of St. Paul's." They have invited us to attend their service on Christmas Day; but I fear we shall have sailed to Madras before that time. Finding that the Christians of Malabar write Syriac in the *Estrangelo* character, I have had to learn and practise this, and have copied out the Bishop's letter in that character to-day. This familiarity with their common hand will assist me in examining their MSS.; and I am devoting now the chief part of my time to collecting all the information I can from Mill, of the Syrians, to assist me in my visit to that interesting country.

January 2. — Bishop Abraham has a letter from the Syrian Patriarch, of Jerusalem, to the church of Malabar; and as he is not



likely to deliver it in person, he has requested that it may be inclosed with the Bishop's in the same packet,—and he has been reading to me a letter he has just written himself to Mar Athanasius to send with it. It is very excellent. It expressed the pleasure he has had in hearing of the state of his churches;—his joy at the extension of Christ's kingdom in India, so much greater than he expected to find, and which he attributes greatly to the zeal and exertions of their BROTHER REGINALD, the English Bishop. He warns him of the subtlety and wickedness of the Romish Church, and implores him to look well to his flock, seeing all were purchased by the blood of Christ.



## A HYMN,

*Sung in the Church of St. Botolph, Bishopsgate, when a Sermon was preached in behalf of the Charity Schools of that Parish.*

BY THE CONGREGATION.

THE glorious beams of gospel light  
Dispel the dark uncertain night,  
Adorn the lofty mountain's brow,  
And cheer the humbler vale below.

Children of Poverty, no more  
The darkness of your state deplore !  
Divine Instruction sheds her ray,  
To guide you on your homeward way.

BY THE CHILDREN ALONE.

We hear, we hear the welcome word ;  
And bless our friends, and praise the Lord ;  
Who makes us, helpless as we are,  
Objects of his paternal care.

O may we by his grace be led,  
The sacred paths of truth to tread :  
To shun the sinner's dang'rous way ;  
To love, and worship, and obey !

BY THE WHOLE CONGREGATION.

Lord of all power and might ! oh hear  
Their artless song and earnest prayer ;  
Prosper the work of love, and bless  
Our humble labours with success.

## MONTHLY REGISTER.

## SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

## BISHOPSGATE DISTRICT COMMITTEE.

We have now to notice the second Report of this Committee, the establishment of which we hailed with so much pleasure last year. It is impossible for any one, who is aware of the constitution of the Society, and of the advantages to be derived from it, to doubt for a moment, not as to the utility, but the necessity of district committees, in order that those advantages may be placed within the reach of the great mass of our population. It is impossible too, for the Society to investigate the want and inquire into the spiritual condition of the different parishes; this is the duty of the minister and the resident gentry. Again, we know that the rich, though they in general gladly contribute of their abundance, yet it is necessary that the object should be brought home to them, and ever and anon pressed upon their attention. This only can be done by personal application, and by a visible and regularly constituted body, holding its meetings from time to time, and intreating all to attend and to co-operate with them in their great labour of love. How exquisite must be the satisfaction of that minister of the Gospel, who sees his parishioners, induced by his example and persuasion, actively engaged in so holy a cause, and forsaking their selfish pursuits to minister to the wants of their poorer neighbours; for he knows that they have passed from death unto life if they love the brethren.

We regret that the example which has been set in Bishopsgate has not been generally followed in the metropolis; but we record with peculiar pleasure the establishment within the last year of similar committees in the populous parishes of Lambeth and Saint Martin in the Fields. May other parishes speedily follow in the same course! and surely in all there is occasion. Let, indeed, any one passing into the lanes and alleys of this me-

tropolis witness the profligacy and wretchedness of their inhabitants, and he will shudder at the extent of human misery which proceeds from this single cause—IGNORANCE, and will tremble, too, at the responsibility of those who neglect any means of introducing into these dark places of the earth the beams of gospel light.

It is, indeed, well observed in the Report, "A crowded population, contained within a district limited in extent, scantily supplied with the means of subsistence, and the materials of religious knowledge, should not be left to a casual participation in the good dispensed throughout the country by a Society, which, though diffusive in its beneficence, cannot be particular in its enquiries; but presents a field for the local exertions of those charitable Christians, who are at once most inclined and best able to relieve the wants which fall under their personal observation. The district committees of the Society for promoting Christian Knowledge, established in different parts of the country, are so many channels and conduit pipes, through which the streams of its bounty are conveyed to the places, which most require their fertilizing influence, without misdirection or waste."

The whole issue of books by the Society itself is stated, by which it appears there is "an excess of more than 5000 Bibles, 8000 New Testaments and Psalters, and 7000 Common Prayer Books above the preceding year's account." The Committee informs the friends of the Society, "that a separate fund has recently been established, under the auspices of this Society, for the support of Native Schools in India, one of the most promising and hopeful methods of diffusing amongst the heathens a knowledge of the Gospel."

We rejoice that the number of books distributed by this District Committee is very considerable;—"the best measure, they apprehend, of the

good which, under the blessing of God, they have been enabled to do in a neighbourhood, where much spiritual darkness yet prevails.

"Three Bibles have been sold to Jews; one to a Roman Catholic at his request; one Prayer Book to a Roman Catholic, and four Testaments have been given to the Bishopsgate Benevolent Society."

We shall conclude our notice of this Report by extracting the concluding paragraphs; and happy shall we be if any are induced, by reading the interesting information they contain, to do likewise.

"It is believed that an increased attendance of poor persons at church, and at the Sacrament, may be ascribed, in part, to the religious knowledge which has been diffused amongst them by means of this Committee. Bishop Wilson's Tract on the Lord's Supper, and a short Exhortation on the same subject, are much sought after; and great interest has been excited amongst the poor by that very instructive and pleasing little book, *Village Conversations on the Liturgy*, by the Rev. George Davys. To excite an interest in the scriptural Liturgy of our Church, and to enable the unlearned, by familiar explanation, to pray with the understanding, is to qualify them for the right performance of the very first duty of religion,—that of 'worshipping God in spirit and in truth.'

"The Committee are desirous of opening in this neighbourhood a Depository, where the public may be supplied with the books and tracts of the Society at prime cost. At present they have not succeeded in their endeavours to find an eligible place.

"Since the last Report was drawn up, a District Committee of the Society for the Propagation of the Gospel in Foreign Parts has been established in this parish, and nearly 200*l.* has been remitted by the Secretary to the funds of that most important institution, which, as it becomes better known, will be more liberally supported, and enabled to prosecute more effectually its pious designs.

"An alteration has just taken place in the rules, by which the Society for Promoting Christian Knowledge regulates its transactions with district

committees. It now requires that all books furnished to such committees shall be paid for at *cost* price; but it no longer requires a third part of all local subscriptions and donations, as heretofore it did; and the Committee do not expect that they shall be obliged to raise the price of books sold in this district.

"If inquiry be made into the amount of actual good resulting from the labours of this Committee, it will be sufficient to say, without descending to particular details, that to have put into the hands of their poor ignorant brethren more than six hundred copies of the Word of Life, five hundred Manuals of Christian Piety, and two thousand Religious Books and Tracts, is a work which cannot possibly have been unproductive of good. The harvest may not fully correspond to the seed that has been sown; but it cannot have been wholly thrown away—'we shall find it after many days.'

"In conclusion they have to remark, that the recent establishment of Infant Schools within this district, renders still more important those charitable exertions, which are directed towards providing the poorer classes with books of instruction adapted to every age; by which both parents and children, masters and servants, may be taught the relation in which they stand to each other and to God, the true principles and measures of obedience, and diligence, and charity in their respective callings, and the value of that inheritance, which is in store for the faithful servants of Jesus Christ."

#### DURHAM DIOCESAN ASSOCIATION.

WE have received the report of the Durham Diocesan Association. The different committees seem to be making some progress in their good work, but the sums collected and the number of books distributed are small in some of the districts, considering their extent and population. We do not perceive that the public in general have been encouraged to come forward and co-operate with the clergy. We observe however with pleasure, that the parochial lending libraries, established by the late excellent Archdeacon Bowyer, are great favourites with the people, and cannot fail to do much good.

## COUNTY OF LEICESTER SOCIETY.

WE give the following extract from the Fifth Report.

"Every sincere Christian must rejoice that the higher the rank this country assumes in the scale of nations, the more strenuous are her exertions in diffusing a knowledge of religious truth amongst all classes of her people both at home and abroad. Appreciating the eminent blessings she enjoys, she is diligent in promoting such a spirit of gratitude in her citizens as may be an acceptable offering to 'the Giver of all goodness.' Believing that acquaintance with the sacred records is the source in which the best feelings of our nature originate, she is zealous in diffusing them to the remotest corners of the earth. The Society, of which that in this county is no unimportant branch, and which has sustained her undeviating course for upwards of a century, is the agent by which she discovers the wants of her people, and supplies them with the light necessary to guide them. It becomes to Christians, therefore, an important duty not to be inactive in this holy service. Being themselves firmly convinced of the advantages to every subject of these realms of intimate acquaintance with the inspired volume, your Committee cannot omit at each succeeding Anniversary, to impress on you the necessity of your sincere co-operation with them in the performance of this high duty. They call upon you to reflect, how much you have the power, by this universally approved means, of communicating to the poor a blessing, which, the more they study it, the more will they be inspired with right principles, in their civil as well as religious duties;—it will teach respect for themselves, as well as for their superiors, and will inculcate contentment with their humble sphere, deference and probity towards those above them. You shew them that the injunctions to perform every social and religious duty, are enforced by the highest sanctions, and that obedience secures the highest rewards. You have the means of convincing them, that it is their truest interest to submit to the appointments of God, who places one on the throne,

and another in the cottage. And whilst this Society sends forth her apostles to the remotest of her isles, it is her peculiar boast that she neglects not to cheer the hearts of her people at home with that divine light, which flows from the eternal fount.

"LOCAL DEPOSITORIES.—Since, in our county, the circulation of religious books increases in proportion to the increasing facilities of obtaining them; and since, as the objects of this Society are better understood, the number of its Members is enlarged, it cannot but be gratifying to this Meeting to know, that eight Depositories of Books are established in various parts of this county, in addition to a very considerable one in the county town. The advantages and facilities afforded by the latter, for transmitting at the shortest notice to every part of the county, such parcels of books as may be required by members, are daily apparent and appreciated. The copiousness of the supply renders disappointment of very rare occurrence. The issues from this source have been augmenting annually.

"Your Committee cannot refrain from again calling the particular attention of this Meeting to the important benefits that would result from the Clergy's annually advocating the interests of this Society in their several churches, not so much on account of the collections that might be made, as for the purpose of giving greater publicity to its designs and exertions. Such a practicable and efficient mode of acquainting every parish with the efforts that have been made, and are still making, for the advancement of Christian knowledge, in connexion with the Established Church, would encourage the most active to continue their exertions, and awaken the most dormant to follow the laudable example.

"PAROCHIAL LIBRARIES.—One additional Parochial Library is stated to have been established at Congerston: it is gratifying to report the very satisfactory testimony received from all sides, of the benefits conferred by those already reported.

"It cannot but be obvious to every one how material it is by such means to afford to the lower classes of the

community so inexhaustible a source of salutary reading.

"Your Committee would anxiously impress on every Christian, that he is but a steward of the oracles of God; and that it is his Christian duty to impart of his fulness to those who have need, and not to bury his talent. *This* is charity: *this* is the love which approximates most nearly to the infinite love of Him, whose life was an uninterrupted series of labours devoted to bringing mankind within the means of salvation.

"As this Society has its origin in the very bosom of the *Church*;—as it has its progress under the auspices of the most distinguished Members of the *Church*;—as the good produced by its exertions has been made in strict conformity with the discipline of the *Church*;—let those who value the Protestant faith cling to our venerable Church, and her pious and rational formularies.

"In conclusion, your Committee earnestly recommend to the Members of this Society zeal in the diffusion of the Holy Scriptures—active investigation into the want of them among the poor in their own immediate neighbourhood; and unanimity in their designs and proceedings. Animated by these principles, a humble hope may be entertained that the divine blessing will prosper their labours."

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#### HONDURAS SOCIETY.

We have also received a report from this Society. The exertions which have been there made on behalf of religion are highly creditable to the English residents, and are worthy of a place which can boast that it possesses the first British Episcopalian Church founded on the shores of Spanish America. This church cost £20,000 currency. If our brethren abroad generally manifested so excellent a spirit, the heathen world would be more readily converted.

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#### SAWLEY ANNIVERSARY.

SIR,—As from the nature and objects of your Miscellany, I am persuaded you will be glad to hear of

any prosperous attempt made in the country, to advance the interests of the Society for Promoting Christian Knowledge, and of the education of the poor in connexion therewith; I cannot deny myself the pleasure of communicating to you the account of a meeting I have lately witnessed at the anniversary of a District Committee, at Sawley, in Derbyshire; and I do so the more willingly, because the Committee itself is entitled to no small share of praise, from the circumstance of its being established for a very small district, called the Soke of Sawley, a peculiar under the Dean and Chapter of Lichfield, consisting of only two parishes, with their three chapeltries, where, but for an effort of laudable zeal, little could have been expected on account of the smallness of the sphere of action.

In this limited district, however, it appears by their second Report, that 80 Bibles, 70 Testaments, 211 Common Prayer-Books, and 553 Tracts, have been distributed during the last year; district subscriptions have been obtained to the amount of £40 and upwards;—and above 600 children have received daily and Sunday religious instruction from the publications of the Society. On Tuesday last, the 20th of June, they held their second Anniversary. A very large and respectable congregation assembled at church; the most interesting portion of which consisted of 500 children collected from Sawley and the other parishes in the Soke,—the remaining 100 being prevented from attendance by their distance being too great for their age. An excellent and very impressive sermon, from St. Luke iv. 18, was preached, by the Rev. James Lowther Senhouse, Minister of Sawley, to whose exertions the success of the whole of this measure may very mainly be attributed. After church, the Committee, and other members and friends of the Parent Society and of the Committee, met, and the Report was read: books were distributed to the most distinguished children; after which, a dinner was given in front of the Minister's house (through the bounty of three individuals chiefly,) to the 500 children so assembled; the younger ones having their dinners

sent them. A company assembled at the Inn at dinner, of between thirty and forty members of the Committee: the children returned to their respective parishes in the order in which they came; and a universal feeling of satisfaction appeared to prevail as to the successful and spirited manner in which the designs of the Committee were carried into effect.

Such, Sir, is a brief account of the proceedings. I was a stranger, and permitted to be a witness of this scene; and I cannot but persuade myself, that the knowledge of it, through your useful publication, would be gratifying to your readers, and might be interesting to other districts, as well as to the important Diocese (of Lichfield and Coventry) within the limits of which this Committee is locally situate. I am, Sir,

Your obedient Servant,

A LEICESTERSHIRE CLERGYMAN.

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EXTRACT FROM REPORT OF THE  
BARBADOES SOCIETY.

IN adverting to the concerns of the Central School, which have hitherto formed a prominent feature in the character of the Society's proceedings, the Committee have much which is pleasing to record—fifteen children apprenticed out since the last Report. At this School there are, at present, receiving instruction,

Boys .....	142
Girls .....	50

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Total ..... 192

of these 69 are Boarders.

The master has reported that the general conduct of the children is good. The Annual Examination was held on Tuesday, March 21st, at which 171 children were present. The President, his lady, and family, honoured the meeting by their presence: there was also a respectable attendance of other ladies and gentlemen. The Venerable the Archdeacon consented to examine each class in turn; and, at the conclusion, was pleased to express a favourable opinion of the state of the School. The order of the scholars—their knowledge of arithmetic, and

correct answers to the questions proposed out of the Catechism and from the Scriptures, gave very general satisfaction; and the whole scene was calculated to awaken lively anticipations of benefit to the country at large from this Institution.

Of the children who have, at different times, left the School, the Committee cannot, in all cases, obtain a satisfactory account. Some are known to be conducting themselves to the entire satisfaction of their employers; but the settlement of others cannot be traced. As it will always be desirable to follow the persons educated at the Central School to their respective branches of business, and ascertain the progressively improving influences of early and right culture on the mind and character, the Vestry of the parish of Saint Michael have resolved, in future, to apprentice out, by articles of indenture, on their leaving School, whatever children shall have been educated out of the parochial funds. Being thus indentured to their several employers, they will at any future period be easily traced, and an opportunity will thereby be afforded of discovering what their behaviour and success in life may have been. Should the example of the Saint Michael's Vestry be followed with respect to the other children, as the Act incorporating the Society expressly authorizes to be done, the Committee will hereafter be enabled to bear certain testimony concerning the conduct of all the children who shall have left the School.

One of the most important advantages which were expected and intended to result from the establishment of the Central School, was the training of persons to take charge of Parochial Schools on the national system of education. This system is now in complete operation in the parish of Saint Lucy, in that of Saint Andrew, and in a School for coloured children in Speight's Town, under masters who were prepared at the Central School for undertaking their charge; and will soon be introduced into a large School, established in the parish of Saint James, for the advantage of that parish, and the adjoining one of Saint Thomas, under a master who is now attending the classes at the Central

School. The Committee indulge the pleasing anticipation, that in course of time the same system will be adopted in all the parishes; and thereby all the children of the poor throughout the Island be educated, on this system, in the principles of the Established Church, and qualified, under the blessing of God, to be religious and useful members of the community.

The amount of the funds at the disposal of the Society, as appears from the Treasurer's Account, is £901 11s.

The Committee feel assured that the great expenditure occasioned by the additional establishment, will meet the approbation of the Governors, and of the Society in general. To the Divine blessing on the wonted liberality of their countrymen and countrywomen, they commend, with all humility, their well-meant endeavours.

The Committee cannot conclude this statement without desiring to express their sense of the Divine mercy in the many useful and charitable Institutions which have arisen in the Island during the last few years; and they humbly trust, that the solicitude excited in the public mind to promote Christian knowledge and practice among all classes of the community, will continue to operate, and to abound more and more to the glory of God and the good of their fellow-creatures.

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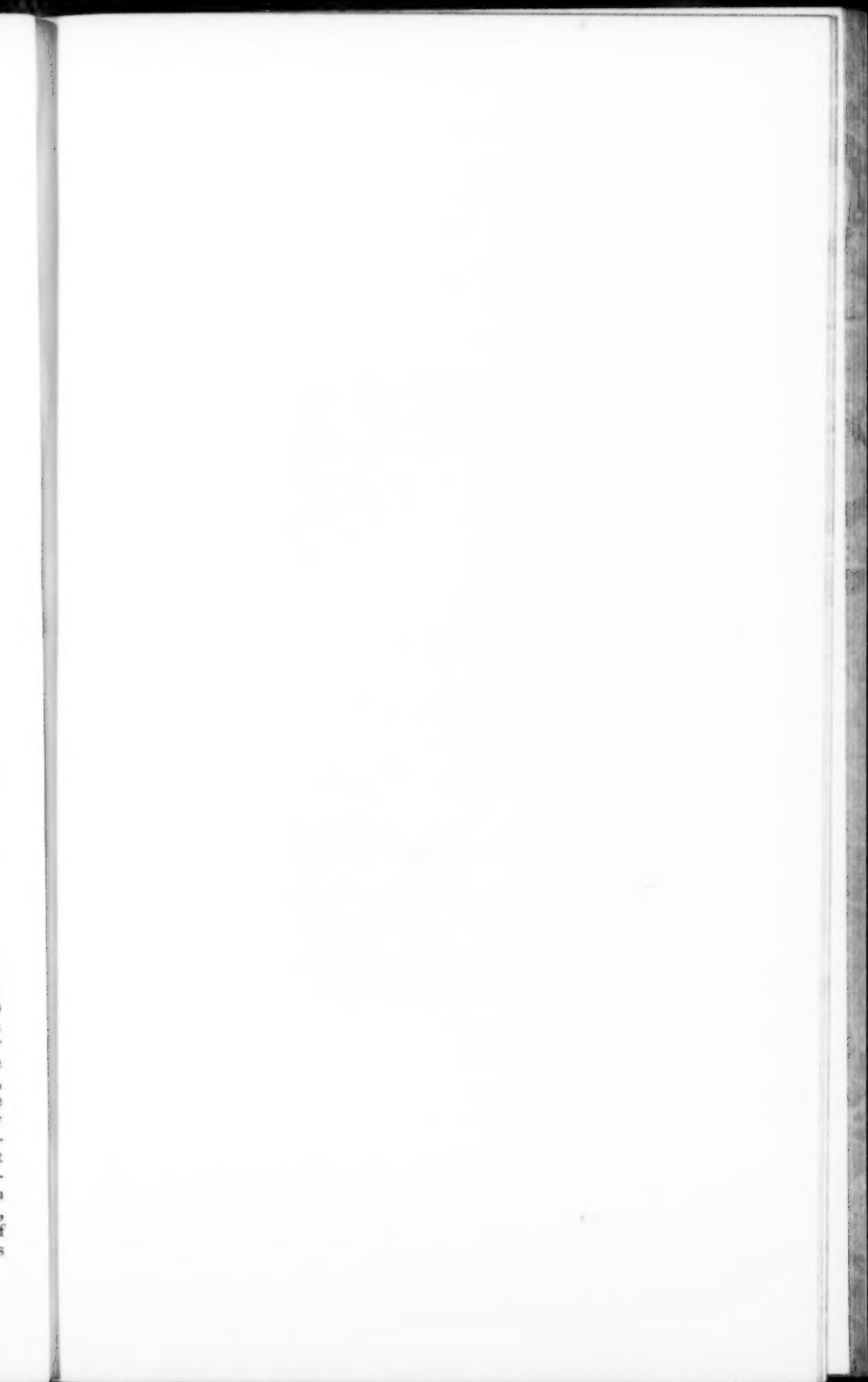
EXTRACT FROM THE REPORT OF THE  
GRENADA DISTRICT COMMITTEE.

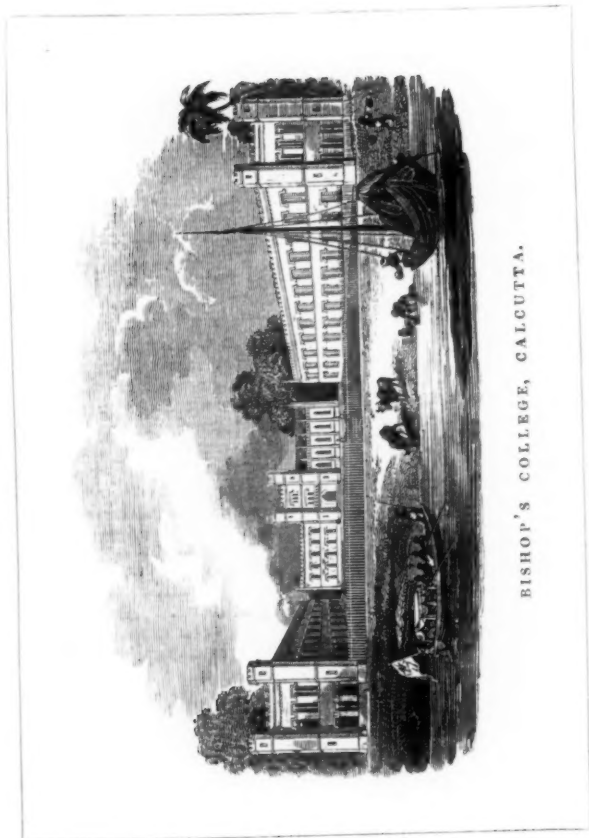
IN making their first Annual Report, the Grenada District Committee of the Society for Promoting Christian Knowledge, have a pleasure in stating that a letter has been received from the Secretary of the Parent Society in London, conveying their "cordial and unqualified approval" of the Resolutions adopted at the first formation of this District Committee. Having thus commenced their proceedings "in strict conformity with the wishes of the general Board," the Committee will endeavour, in compliance with the original intention and design of the Institution, to promote by every means in their power the diffusion of Christian knowledge among all orders; but

especially among the poorer classes of society. For this purpose they unite the labours of the Clergy and the Laity, and are anxious to derive assistance from every quarter. Placed immediately in communication with the Bishop of the Diocese, the District Committee, comprising as it does a large proportion of those who possess property and influence in the Island, will ever be ready to second his Lordship's efforts for the advancement of true religion, and for communicating to all persons of every colour, under their controul, those consolatory truths which are alike important to the richest and the poorest. In bestowing the benefits of religious instruction upon the lower classes of society, the District Committee wish to mark their opinion, that one of the most important steps which can be taken, is the establishment of day schools for the children of the poor white, free coloured, and free black population. They feel a satisfaction in observing, that more than eighteen months ago, a school, with this especial object in view, was established in the town of St. George: in this school, 95 boys and 43 girls, making a total of 138 poor children, are instructed under a master and mistress; the former of whom has been trained in the system pursued by the National Society. To extend this plan of education to the smaller towns of this colony for the same portion of our population, would be an object most beneficial and desirable, and for the effecting of which, the District Committee hope for the assistance of the mother country.

With respect to the slave population, peculiar obstacles appear to present themselves to any rapid diffusion of scriptural truths among them in this Island. They very generally retain the religion and the language of their former masters—the French; and while on the one hand the pomp and forms, the festivals and indulgences of the Roman-catholic religion are especially adapted to their feelings and uncultivated intellect,—on the other hand, it is scarcely possible, without an interpreter, to communicate, in their broken and corrupted French, the plain, wholesome, and practical truths of Christianity. Here again it appears







BISHOP'S COLLEGE, CALCUTTA.

to the District Committee, that the younger part of the slave population present the best and most promising objects of instruction. The District Committee are assured that for this purpose, every possible facility will be afforded to the attendance of Catechists or other proper persons, under the inspection of the Clergy, and under the controul of the Bishop. They would also suggest, that from such estates as are conveniently contiguous, the children of the slaves might be sent, and the slaves in general encouraged to go, to the different places of divine Worship, for the regular inspection of the minister on every sabbath.

Considering themselves as yet in their infancy, having been first formed on the 17th of June last, the District Committee look forward with confidence under divine protection, that another year will mature their experience and advance their object. They will endeavour to keep in view, with a zeal which they trust will ever be tempered by judgment and discretion, the important design of this Society—the promotion of Christian knowledge—that true and lasting knowledge which begins in this world, but will continue in the next, and be completed and perfected under the Author of all truth and wisdom.

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## SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

### INDIA.

#### EXTRACT FROM ADDRESS.

In this part of the globe, far removed from the scene of its original labours, the Society has been occupied with no less diligence in diffusing Christian knowledge. In the diocese of Calcutta a vast field has been opened to its exertions. A population of eighty millions is here subject to the British crown. Little or no provision had been made for the conversion of this immense multitude, till it was resolved by his Majesty's Government, in the year 1814, to place a Bishop of the Church of England in the capital of Hindostan. This auspicious event has changed the whole aspect of religious affairs in the eastern peninsula. A pure and integral branch of the protestant church is there established. The Clergy in that country are now no longer engaged in a vague and desultory warfare, but are members of a compacted body, subject to legitimate control, and united under that form of discipline which prevailed in the earliest and best ages of the gospel. The happy effects of this change are already visible, and consequences of much greater importance to the Christian cause at no distant time may be fairly anticipated. Much, indeed, is to be ascribed, under the blessing of Divine Providence, to the brilliant talents, the unwearied zeal, and the

rare discretion of that lamented prelate, to whom the government of the Indian Church was first committed. "His name will be handed down in inseparable connexion with the rise of our Ecclesiastical Establishment in India, and be pronounced with reverence by multitudes in after times, when that which was but now a small seed, and is still a tender plant, shall have become a mighty tree, and all the inhabitants of our eastern empire shall rejoice beneath its shade."

Your Committee now advert, with peculiar pleasure, to that part of Bishop Middleton's labours with which this Society is more especially connected—the establishment of Bishop's College at Calcutta.

This institution is a noble monument of the piety and wisdom in which it originated. It is designed to afford a sound and liberal education to native or European youths who may be desirous of devoting themselves to the Christian ministry, and thus to supply a constant succession of missionaries, thoroughly instructed in theology, and duly prepared by academical discipline to "do the work of Evangelists." The property of the College is vested in the Society; and, under its sanction, a code of statutes has been framed for the regulation of the whole establishment, subject to

such alterations as may hereafter be deemed expedient. The Bishop of Calcutta, for the time being, is the Visitor. The ordinary business of the College is conducted by a Principal and two Professors, appointed and maintained by the Society. The Principal, Mr. Mill, arrived in India before the death of Bishop Middleton, whose esteem and confidence he possessed in the highest degree. He commenced the work of education as soon as the building was in a fit state to receive students, and has persevered in his arduous labour, with very little assistance, till the present time. The Society considers itself most happy in having consigned the government of its infant establishment to such judicious hands. Mr. Mill was originally a Fellow of Trinity College, Cambridge, where he gained a very high reputation. Since his arrival in India, every expectation which was formed of his character has been amply realized. He has cultivated the Eastern languages with great success, and has discharged every duty of his station with admirable zeal and judgment. A much larger share of labour has hitherto devolved upon the Principal than properly attaches to his office; but still the public service has not suffered. Two other Professors, Mr. Craven and Mr. Holmes, both of St. John's College, Cambridge, sailed for Calcutta in July last. There is, therefore, every reason to believe that the College is now in a full state of activity.

This foundation may be regarded, without presumption, as an event in the annals of Christianity, the importance of which it is impossible to calculate. The Society is most anxious that this subject should be viewed in a proper light by every friend of religion. To those who are but little acquainted with the history of the primitive Church, other methods of propagating the Gospel may perhaps appear more promising. It may be supposed that a missionary requires no other qualifications than piety and zeal, and that the work of conversion will be better promoted by a multitude of preachers, acting without concert, subject to very little restraint, and even differing in essential points

of doctrine, than by a ministry regularly educated, and placed under episcopal controul. The plan, however, which your Society has adopted, if it be less splendid and popular, is, we are persuaded, far more likely to prove effectual. It is more consistent with the example of primitive antiquity, with the principles and practice of the Church of England, and with the constitution of the Society itself. The language of Bishop Middleton on this point deserves to be remembered. "The progress of the Gospel in India is opposed by discipline and system; and by discipline and system alone can it, by the divine blessing, ever make its way."

But the exertions of the Society in India are not confined to the maintenance of Bishop's College. It has recently undertaken the charge of several important missions in the southern part of the Peninsula. These missions were originally established by Christian the Fourth, King of Denmark, in the beginning of the last century. For many years they continued under the care of the Danish government, but were at length consigned to the Society for promoting Christian Knowledge. By the judicious efforts of that Society, the faith of Christ has been much extended in those regions, and among its missionaries have been men who would have done honour to the purest ages of the Church. Considering, however, that the work of propagating the Gospel in foreign parts is the legitimate province of the Incorporated Society, while its own labours at home are becoming more arduous and extensive from day to day, it has determined, after mature deliberation, to give up the care of its missions in Southern India. This charge has been cheerfully accepted, and measures are now in progress to increase the number of missionaries, and to carry on the work of conversion on a larger scale.

The efforts of the Society in that quarter have received a powerful impulse from the cordial co-operation of that eminently pious and learned Prelate, who now presides over the Church of India. His vigorous and active mind is anxiously directed to the general advancement of religion in his

diocese, but in the concerns of this Society he has at all times evinced a peculiar interest and zeal. He has established a District Committee at Bombay with the full concurrence of the members of the Civil Government, and with a degree of success, which (to use his own words) "may be ascribed, under the divine blessing, to the admirable manner in which the public mind had been previously prepared to receive the measure, by the public exhortations, and the private and personal influence of Archdeacon Barnes."

The most gratifying accounts have been received of the estimation in which the Society's missionary at Bhagelpoor, is held, and of the encouraging prospects which already cheer his mission. "Bhagelpoor," says the Bishop, "and the neighbouring mountains, I cannot but regard as the nucleus of future possible good, on a more extended scale than any other district in India. I am thankful to God, that it has been first occupied by the Society for the Propagation of the Gospel, instead of some one of the many sects whose doctrines are so assiduously offered to the people of this country: and I am thankful that I have been enabled to place a young man in that situation, who conciliates esteem wherever he goes; and who in zeal, patience, temper, orthodoxy, and discretion, no less than in unaffected piety, is so admirably adapted for the service to which he has devoted himself. Mr. Christian is engaged in the arduous task of reducing the language of these natives to a written character, as at present they are entirely destitute of that essential aid to education. They are distinguished from the Hindoos by custom, religion, manners, and features, and also by a readiness to listen to those who evince an anxiety for their welfare."

On another subject of great interest the Bishop writes thus:—

"The translation of the Old Testament into Persian, by the Rev. Mr. Robinson, Chaplain at Poonah, is in progress. A specimen of the work, the History of Joseph, has been printed at the College Press; and the first Persian scholars in that part of India

speak in the highest terms of the ability, clearness, and classical propriety of style, by which it is distinguished. The printing also is such as to do credit to our infant institution."

Mr. Morton, another of the Society's Missionaries, in addition to the superintendence of a circle of native schools, has been engaged in preparing a Bengalee dictionary, a fourth part of which had been printed at the date of his last letter. At the instance of the Bishop, he had also commenced the translation of the Liturgy into the same language, as his Lordship was anxious to introduce as soon as possible the service in the native tongue into the College Chapel.

Upon the whole, when your Committee reflect on the principal topics which have been submitted to your attention—on the character, the history, and the actual services of this great Society—they feel justified in expressing their fervent gratitude to the Giver of all good, and in anticipating more abundant proofs of his divine favour. They know full well that the "kingdom of God cometh not with observation." No sudden and astonishing success is now to be expected. Miracles and inspiration having ceased, the gospel must now be propagated, under the influence of the Holy Spirit, by patient and laborious efforts, by zeal tempered with discretion, and by reference to the example of inspired preachers, so far as it can be fairly applied to present times. Acting on these principles, the Society for the Propagation of the Gospel has been enabled to confer substantial benefits on the world. It has propagated the Gospel in all its integrity. It boasts not, indeed, like the Jesuit Missionaries of a former age, a vast number of merely nominal converts, but it can point to large communities, nurtured by its care in the pure doctrines of Christianity, and evincing by their practice the sincerity of their profession. For more than an hundred and twenty years this Society has been the sole instrument of preserving the doctrine, rites, and ordinances of the Church of England in our North American colonies. It has mainly contributed to the establishment of Episcopacy in our own provinces, and to its

introduction into the United States; and it is now engaged in diffusing the light of the gospel through the vast regions of the East. With confidence then does it appeal to the good sense and liberality of the British nation. It is occupied in a work of prodigious extent, and of incalculable importance, to which its own resources are utterly inadequate. No sincere Christian, who is truly anxious to disseminate the blessings of religion, can be indifferent to this Society's success; but upon every member of the Church of

England, it has surely a peculiar claim. Those who have been themselves bred up in the bosom of our Church, can best appreciate the value of the blessing they will confer, by communicating to others her "form of sound words," and her scriptural purity of doctrine.

A Diocesan Committee has been formed at Peterborough, and a subscription opened in aid of the Society for the Propagation of the Gospel in Foreign Parts.

#### NATIONAL SCHOOLS SOCIETY.

THE Anniversary meeting of this Society was held in Baldwin's Gardens, on Thursday, the 1st of June. It is much to be regretted that it was so thinly attended, there not being 70 persons present. We cannot indeed attribute this to any want of interest on the part of the public, who will, we are persuaded, always encourage every institution so highly deserving of their support, if they are only made acquainted with its usefulness, and invited to co-operate. In this instance, not the public, but the subscribers only were requested to attend; the persons who least needed an invitation. Surely in the prosecution of such an object there is no mystery, and there should be no exclusion. *All* should be not only invited, but by proper accommodation being afforded, encouraged to attend. Who is there who might not have been instructed by the information afforded, and stimulated by the past success to join in the same labour of love?

There were present, among others, the Archbishop of Canterbury, Lord Calthorpe, the Bishops of London, Durham, Exeter, Gloucester, the Dean of Peterborough, &c. Shortly after 12 o'clock the chair was taken by the Archbishop of Canterbury.

The report of the Committee was then read by the Secretary, Dr. Walmsley, from which it appeared, that in the course of the last year there had been added to the previously existing

schools of the society 114 new ones, in which 15,000 children were educated; making, in the whole number of schools established on Dr. Bell's plan, 2200, in which there were now educating 330,000. The funds of the Society were in the most flourishing condition, there being, besides the sum necessary to carry on the Central School, a clear disposable fund of 10,000*l*.

The Archbishop of Canterbury expressed his satisfaction at the prosperous condition and progress of the Society, which had been disclosed in the Report which had been read. The only drawback appeared to him to be, that there had been in some of the schools a falling off of energy, and a relaxation in the principles of the original system of Dr. Bell. The essence of this system was simplicity, and if any thing was added to it, or taken away from it, the good effects of it would be proportionably diminished. Its object was popular education, and refinement did not belong to such a purpose. The funds of the Society were in a good state, and would enable it to proceed on its present scale for at least two years; and, in the mean time, he hoped that other subscriptions would come in. He should, therefore, move that the Report be adopted and printed.

After a few remarks from General Thornton, in which he contended that the benefit of these schools would be

extended by incorporating with the course of their instruction works of industry, drawing, &c., this motion was unanimously agreed to.

Mr. Justice Park next moved the thanks of the Meeting to his Grace the Archbishop of Canterbury, for his zealous and valuable co-operation in advancing the objects of this charity. This was a task which he had had the honour to perform a few days ago; of which he might say *decies repetita placebit*, and which would be pleasing to him if repeated hundreds of times.

This motion was seconded by Sir James Langham, and unanimously carried.

Dr. Monk, Dean of Peterborough, in moving the thanks of the Meeting to the General Committee, observed on the advantages of establishing Sunday Schools in connexion with the schools of this Society, in order that the instruction obtained at the latter might be preserved, after the children left them, by means of the former.

Dr. Hook seconded the motion, which was agreed to unanimously.

The Bishop of Exeter moved the thanks of the Meeting to the Ladies' Committee, which was seconded by Mr. Justice Park, and agreed to unanimously.

The Bishop of Gloucester moved the thanks of the meeting to Dr. Bell, which motion was seconded by Mr. Archdeacon Barnes, who has recently returned from India, and who bore his testimony to the great respect in which Dr. Bell's name was remembered in that part of our empire, and the good effects which his system had already produced there. The motion was agreed to with a warm expression of satisfaction.

Dr. Bell returned thanks, and took this opportunity for reading a written statement of considerable length, detailing his original discovery of this system when he was at Madras about the year 1786, and its subsequent progress.

On the suggestion of Sir James Langham, and with the concurrence of the Rev. Dr. Bell, it was agreed that the statement to the Meeting, by that Rev. gentleman, should be printed.

The Bishop of Durham said, that

in proposing a vote of thanks to their excellent Treasurer, he anticipated the most cordial concurrence on the part of the Meeting. It was quite unnecessary to go into any detail of the obligations which this Society owed to him. He had devoted his time and talents to the furtherance of the very important objects of the Institution, and it was only one of the many public institutions which profited by his exertions.

The motion, having been seconded, was unanimously agreed to.

The Treasurer, in returning thanks, said, it was impossible for him to do justice to his feelings upon the present occasion. Such a Society as this had claims upon the support of every person who valued the happiness of his fellow-creatures; and he felt that he had done nothing more than his duty in promoting the objects of it by every exertion in his power.

The Rev. Mr. Beresford proposed a vote of thanks to the Secretary, which was seconded by Mr. Davis, and carried unanimously.

The Secretary returned thanks.

The Bishop of London rose to propose the thanks of the Meeting to the Secretaries of the District Societies, and of the Diocesan Schools, in union with the National Society. After the very satisfactory statement contained in the Report, relative to the progress of the Institution, they should be wanting in the discharge of a public duty, were they not to offer their tribute of respect to those, through whose assistance it was that they were enabled to carry the objects of the Society into effect in the remote parts of the country. The Diocesan Schools in union with the present Institution were the hands through which alone the work could have been so effectually done. It was important to have central points of recurrence for advice and instruction; and persons at all such points, who might be capable of giving directions as to the management of the schools. He could not help recommending to the Secretaries, to whom they were so much indebted, the utmost attention to the suggestion thrown out by the chair, as to the advantage of Sunday Schools. There was ano-



ther point of great importance; that to which he alluded was, attention to the principle of simplicity in the management of the schools. A system, such as this, must be frequently out of order, if the movements were too complicated. While they attended to the one principle they would go on well; but by attempting to introduce refinements and niceties, they would soon fall into disorder, and destroy the efficiency of the schools. It was observed that the number of criminals, educated in the National Schools, had increased of late. Such might be the case, as the number of scholars had been daily increasing. It was not to

be expected that any education, even on the most strict religious principles of the Church, could put an end entirely to crimes. The difference between education and no education was this, that, of ten educated, one perhaps might go wrong; but the probability was, that of ten, not educated, nine would go wrong.

The motion was unanimously agreed to.

Thanks were then voted to the Clergyman and Churchwardens of St. Martin's in the Fields, for the use of the Vestry-room of the said Parish, after which the Meeting proceeded, as usual, to elect the annual officers by ballot.

#### BERMUDA.

It may not be generally known to our readers, that on the appointment of Bishop Inglis to the See of Nova Scotia, Bermuda was added to that Diocese. His Lordship has just returned to Halifax, from his primary visitation to the island; and we have much pleasure in stating that the result of his visitation fully confirms, what has been already proved by the success which the Bishop of Barbadoes has experienced, that the only thing requisite to the amelioration of all classes of the inhabitants, was the placing these interesting colonies under Episcopal superintendence. His Lordship consecrated nine churches and ten burial grounds; confirmed nearly 13,000 persons, many of them far advanced in life. He preached seventeen times to the most crowded congregations, composed

indiscriminately of the white population and the negroes. He laid the foundation of ten schools for the black children, and suggested the enlargement of all the churches, for the better accommodation of the negroes; at the same time shewing how the object might be effected so as to obviate all the inconveniences of climate even in the hottest weather. His Lordship was received with the most unbounded kindness, and found the best disposition prevailing amongst the principal inhabitants to attend to his advice, and forward all his measures; and on his departure, deputations from each of the nine parishes waited upon him with addresses, signed by nearly 500 persons, including all the most respectable persons in the colony.

#### JAMAICA.

*Extracts from Letters from a Gentleman attached to the Bishop of Jamaica.*

Spanish Town, Nov. 27, 1825.

It will give you much pleasure to hear that our Sunday School has increased from 26, which was the number when I wrote to you a few packets past, to 176. Many of these have been well instructed. They meet twice every Sunday, and consist of the children of the slaves and of the free

brown people, but such is the prejudice which exists between these two classes that nothing will prevail with them to mix, and they form separate classes. Every new comer receives a small tract, and if he can read well, a Prayer-book or Testament. We likewise intend to distribute prizes which pleases the poor parents greatly, who attend their examinations frequently: much good will undoubtedly result

from this, in fact, the only way these poor adults can receive instruction, viz. through the medium of the children. We propose distributing our prize books published by the Society for Promoting Christian Knowledge in the presence of the city authorities, as is generally done in France: but of this more hereafter, we are but in our infancy. May we have your prayers, and those of all well-disposed persons for our success, and may you form juster opinions of our West Indian friends, to whom we are indebted for every assistance in their power.

Schools are coming into vogue, a plan is in agitation to establish a National School; had this been proposed only two years back, the proposer would have been looked upon by all as stark mad. Our Sunday School consists of 176: many are the children of slaves; some uncommonly well instructed, some that can say their catechism well, and many of them read. A Committee of the House of Assembly is now sitting upon a bill, which the Bishop wished the house to pass, placing all ecclesiastical matter in his hands; this I doubt not will be done; indeed every one seems anxious to forward his views as much as lays in their power.

February 20, 1826.

A bill passed the House of Assembly, to place in the hands of the Bishop all ecclesiastical matters, which by the introduction of certain clauses, has placed the clergy on a much more respectable footing than they ever were before. Till now they have been obliged to solicit from the magistrates certificates of good conduct before they could receive their stipends; now they are to have them from the Bishop. Instances have been known (in the country, not in the town) of respectable men being refused the certificate of having satisfactorily discharged their several duties, because they had declined visiting those by whom it was to be granted, from motives which do credit to any man, more especially a

clergyman; viz. lest they should be compelled to sit at table with *improper* company, or to join in the intemperance too often indulged in there. Till this bill passed, such was the dependence of the clergy upon the laity, that a clergyman might have to submit to these degradations, for fear he should be deprived of his quarter's stipend. Another clause forbids the clergy from taking fees for the baptism of slaves: 200*l*. currency a year has been granted in lieu of these fees to every rector. The bill passed by a majority of 20 to 2; such is the popularity of our excellent Bishop.

Kingston, Feb. 20, 1826.

The beginning of next month we leave this for a two months' cruise, on a visit to the rest of the diocese, the Honduras and Bahamas, which I fear, from what I have heard, we shall find in a sad state as to religious and ecclesiastical matters. We distributed books for the first time amongst many of our scholars two Sundays back, and we have now scarcely any who cannot repeat the alphabet perfectly. You must not forget that the school is very lately established, and that it is but a Sunday-school, so that they have only these days on which they can receive instruction, unless they obtain it during their leisure hours in the week from others. I am happy to say that such is their anxiety to obtain it, that there are instances of their paying for it out of their allowance, which is very small. I hope that, eventually, our parish will consent to establish a National School. We adopt the plan in our Sunday School, one monitor to about ten scholars, and find it answer, particularly with the adults, to whom the children make themselves better understood than we can. Whatever progress we make will be through this channel, the children being remarkably apt. The others, who have been neglected, till late in life, are deplorably dull; but the plan we have adopted, nevertheless, promises many happy results.

## LITERARY AND PHILOSOPHICAL REPORT.

LITERARY.—*Oriental Literature*.—Sir William Ouseley has prepared for the press his "*Anecdotes of Eastern Bibliography*," a work originally founded on the descriptive catalogue of his own Arabic, Persian, and Turkish manuscripts, which, above twenty years ago, (as appears from the preface to his "*Epitome of Persian History*,") amounted in number to nearly four hundred volumes. Having enlarged his collection, and extended his plan, Sir William has compiled notices of many hundred other MSS. examined by himself in different public and private European libraries, and during his travels in Persia and Turkey, where he procured several, of which, there is reason to believe, no second copies can be found in Europe. He describes a multiplicity of MSS. not mentioned by the Turkish bibliographer, Hadji Khalfi, nor by the celebrated French Orientalist, D'Herbelot, nor by the ingenious Professor Stewart, in his *Catalogue of Tippoo Sultan's Library*. It is Sir William's intention to give the names of authors and places, and the titles of books in their proper characters; and such anecdotes, literary and biographical, as may at once instruct and amuse; occasionally interspersing extracts from the most rare and valuable MSS., with notices of such ancient works as may be supposed lost, or only known at present through quotations or references made by Eastern writers.

Baron Donop, Vice-chancellor of the Duchy of Meinungen, one of the most learned antiquaries in Europe, has lately published a work in which he has proved, from coins and other relics found in Germany, that the Phœnicians must have frequently visited, if they had not established permanent colonies in, various parts of the interior of that continent.

Messrs G. and C. Carvill, of New York, have issued a prospectus of an American Annual Register, to be published in every August, in an octavo volume, containing about eight hundred pages. This is, we believe, the

first Trans-atlantic attempt of this kind.

*Northern Antiquities*.—M. Siöborg, of Stockholm, a member of several learned societies, has published a very interesting quarto volume, with plates, on Swedish and Norwegian antiquities. They are divided into seven distinct classes: 1. Public manuscripts and acts, such as the Eddas, the Sagas, and other ancient poems, general and local laws, political and religious statutes, diplomas, and other writings of importance. 2. Runic and Gothic inscriptions; belonging not only to the times of paganism, but to the first ages which followed the introduction of Christianity into the North. 3. Images and figures used in pagan and Christian worship, amulets and emblems, implements for sorcery and other purposes. 4. Ruins. 5. Moneys and coins. 6. Utensils, arms, jewels, and other objects of luxury. 7. Hills, groves, springs, places consecrated to sacrifices, to burials, and to courts of justice; fields of battle, and other monuments of public utility. M. Siöborg promised four other volumes on the same subjects.

Dr. Forbes, of Chichester, is, we are informed, preparing a Translation of the improved Edition of Laennec's *Treatise on Diseases of the Chest*; with Notes and Commentaries by the Translator.

Captain Maitland's Narrative, translated by J. J. Parisot, is announced among the forthcoming Parisian works.

A new Political View of the Life of Napoleon, by Al. Doin, is also announced.

A Memoir of the renowned Dr. Mesmer, and on his discoveries, promises to bring forth some curious matter.

Dugald Stewart's *Moral Philosophy* has lately been translated into French, by T. Jouffroy, a Master of the Ecole Normale, and Professor of Philosophy in the Collège Royal de Bourbon.

*Haiti*.—Since the commencement

of the present year, a sort of *Farmer's Journal* has been published monthly at Port-au-Prince. There are few countries in the world to which a good knowledge of agriculture would be more advantageous than to St. Domingo.

**SCIENCE.**—*Condensing Wood.*—A Mr. Astle has taken out a patent for compressing wood, by means of parallel steel rollers, which forces out the sap or moisture, and renders the planks submitted to the operation, stronger, heavier, and harder for furniture and other useful purposes.

*Fossil Remains.*—In caverns of calcareous strata, near Lunel-Vieil, and not far from Montpellier, M. Marcel de Serres has discovered an immense quantity of fossil bones, which are likely to augment the multitude of theories which sprung up concerning those at Kirkdale. Besides bones of herbivorous and carnivorous animals, he (Mr. Brewster, in his *Edinburgh Journal*, tells us) "found some not hitherto met with in a fossil state, viz. the bones of the *camel*. Among the carnivorous animals, he places in the first rank, lions and tigers, much superior in size and strength to the present living species,—animals whose canine teeth are about 16 centimetres in length, and 39 millimetres in breadth. Along with these enormous bones are found others approaching to the species of lions and tigers now existing; with them are mixed bones of hyænas, panthers, wolves, foxes, and bears, (differing but little from the badger), and of dogs. Mixed with these bones of carnivorous animals, are found great quantities of the bones of herbivorous quadrupeds, among which the discoverer met with several species of hippopotamus, wild boars of large size, peccaris, horses, camels, many species of stag, elk-deer, roe-buck, sheep, oxen, and, lastly, several species of rabbits and rats. What renders this circumstance more remarkable is, that the bones of the animals thus buried, (which are sometimes in such quantities, that the caverns of Lunel-Vieil resemble cemeteries), seem to have no connexion with the habits of the animals to which they have belonged. By the side of an entire or broken jaw of a

carnivorous animal, is often found the bones of herbivorous races, and all are so mixed, that it is rare to meet with two entire bones which have belonged to the same animal, or at least to animals of the same genus. These fossil bones are thus disseminated in these caverns without order, and never entire; and as they are found in the middle of alluvial land, which contains a great quantity of rounded pebbles, it may be supposed that they have been transported thither by water."

*Scientific Discovery.*—An Italian chemist has discovered that the green colour contains the principle of the magnet, and that this colour suffices to render a steel needle magnetic. To produce this effect, he decomposes a ray of light by means of a prism, and exposes a steel needle for some time to the action of the green ray; the needle soon becomes magnetic. This experiment has just been repeated with success at Ghent.

*Gigantic Fossil Bones.*—The last number of the *Boston Journal of Philosophy* gives an account of the discovery of some fossil remains, in low prairie grounds between Plaquemire and the Lakes, which, from their enormous size, would almost render credible the extraordinary stories told by Father Kircher and Pontoppidan, of the Kraken and Norway Sea Snake. If the monster to which these bones belonged (says the journal) were of the *Balæna* species, its length could not be less than 250 feet.

**SEA AND LAND EXPEDITIONS.**—On Thursday, the Russian corvette *Enterprize*, commanded by Capt. Kotzebue, arrived at Portsmouth, after three years' absence, during which period she has been employed in exploring the coast of North America, adjacent to the Russian Settlements, the Aleutian Archipelago, the coast of Kamtschatka, and the sea of Ochotsk, taking also the range of the South Sea Islands, visiting the Sandwich Island of Owyhee, since the burial of the King and Queen, by Lord Byron. That island was tranquil and advancing in prosperity. The natives expressed themselves much gratified with the attention bestowed on the remains of their late King and Queen.

*Russia*.—A Russian, in 1822, published an account of his travels to Turconia and Khiva, undertaken by order of the Government, to find a commercial route to India. Such a project was performed by Peter the Great; and afterwards revived in 1813. In the year 1819, General Yermaloff sent M. Mouravief across the vast steppes, towards Khiva, which he traversed with great sufferings; and although at first seized and imprisoned as a spy by the Khan, he was at length released, succeeded in accomplishing the arduous journey, and returned to Yermaloff, accompanied with agents authorized to make the necessary arrangements for opening the proposed commercial communication. General Yermaloff's plan was to find a port where Russian vessels might deposit their cargoes, and there he intended to build a fortress strong enough to protect them. The success which he has experienced thus far, seems to promise important advantages to the empire. Buckharia and Khiva, having the same climate, will probably yield the same articles of merchandize. M. Mouravief has sent to Moscow a number of interesting quadrupeds, birds and insects, collected during his travels.

*OLD COINS*.—One of the most curious articles in the twentieth volume of the proceedings of the Society established at Copenhagen for the cultivation of Scandinavian literature, is a paper by Professor Ramus, in which he states that, in 1822, a peasant of the island of Zealand, in ploughing his field, turned up above thirteen hundred pieces of silver, Danish, English and German, all of the tenth and eleventh centuries. Among them are ninety English pieces of the times of Ethelred the Second, Harold Harefoot, and Edward the Confessor. M. Ramus promises a detailed description of all these coins, which are at present in the king's cabinet.

A mason at Boulogne last week, in digging a foundation upon land formerly belonging to the Abbey of St. Wilmer, found a bronze vase, containing 236 golden coins. A great number are nobles of the Paris Mint in 1426, and coined by Henry VI. of England, then also King of France.

The Emperor Nicolas has ordered the gold and silver coinage of the kingdom of Poland to continue to bear the bust of Alexander I., as "Restorer of the Kingdom of Poland in 1815:" on the reverse a crown, with a legend naming the reigning emperor, &c.

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## POLITICAL RETROSPECT.

*THE REVENUE*.—The diminution of the revenue, which appears in the returns for this quarter, is comparatively trifling, when we consider the depressed state of commerce ever since the commencement of the year.

The revenue of the quarter ending July 5, 1825, was 12,493,522*l*. and that for the quarter ending July 5th, 1826, amounted to 12,000,227*l*. being a decrease on the quarter of 493,295*l*. a sum considerably less than the amount of taxes whose repeal has come into operation during that period. But if we are to consider merely

that part of the revenue which arises from taxation, we must add to this deficit the sum of 160,000*l*. which we find as an increase under the head Miscellaneous, and which is caused by the payment of loans from Holland, the East India Company, and other casual resources. The actual deficiency, therefore, is about 650,000*l*. which cannot be accounted large when we bring into consideration the different state of the country at those two periods.

The total amount of the revenue in the year ending July 5, 1825, was

49,623,194*l.* that for the year ending July 5, 1826, was 47,597,726*l.* being a diminution during the year of 2,225,468*l.* When we reflect that during the previous year the prosperity of the country was higher than had been known at any former period; while, on the contrary, the distress experienced in the last year is unparalleled in the history of our commerce, we find a very sufficient cause for the decrease, even had it been greater than it is; but when we remember that in addition to this, upwards of three millions of taxes have been repealed principally during the latter year, the deficiency certainly appears much less than could have been anticipated. This diminution has chiefly fallen on the Customs and Excise, where the depression of trade must of course be most sensibly felt, by lessening the quantity of imported goods: in the article of Stamps there is a great increase, as also in the Miscellaneous.

It is evident the deficiency must be supplied from the Sinking Fund, which will consequently be this year diminished to nearly half the sum usually appropriated for that purpose. This at first sight appears startling, but our fears are lessened when we remember the low price of the funds, which will enable a smaller portion of money to purchase the customary quantity of stock, thus making the account approach much nearer to its usual balance. We do not, therefore, consider the defalcation so great as to afford any reasonable ground of alarm.

**THE ELECTION.**—The elections have terminated as we had foreseen, and the cause of the Roman-catholics has lost ground so materially, that it seems quite improbable that a bill in their favour

should pass the House of Commons this Parliament. The majority of the members returned for Great Britain are decidedly opposed to any further concessions being granted them, and if they have so far succeeded in Ireland, as to secure the return of a few more members who are favourable to what is miscalled Catholic Emancipation, yet the violence of their conduct in many places, and the high tone they have assumed, must increase the number of their opponents, and cause them to be more strictly on their guard. But we must consider the disgraceful scenes which have been lately exhibited in Ireland, rather with regard to their ultimate consequences than to their immediate effects, and these we expect will prove more beneficial to the Protestant than to the Catholic interest. In an unguarded moment the popish priests have let fall the mask, and forgetting how many were watching their conduct on this occasion, have shewn us what they would be if they had power equal to their wishes. By their ill-timed interference in support of their own candidates, they have excited disgust and suspicion in the minds of many persons who formerly considered them as a harmless, if not a calumniated body of people. They have made it henceforth unnecessary to argue against the encroaching and domineering spirit of the Church of Rome; we are furnished with a practical illustration of the abject dependence in which the Roman-catholic priests hold the members of their creed. They have proved their influence over the minds of their deluded people to be superior to that possessed by the landlord, hitherto considered as one of the strongest bonds in civil

society; for they have not only persuaded the freeholders in numerous instances to vote against the bias of their inclinations, but they have obliged them so to do in direct opposition to their own individual interests, having, as usual, in order to effect their purposes, had recourse to promises of eternal rewards, and threats of bitter penances here and eternal misery hereafter.

The violent outrages committed in the different towns where the contests have been carried on, are forcible proofs of the necessity of disfranchising the smaller freeholders, and laying the same restrictions on the privilege of voting in Ireland as are exercised in this country. We are struck with the impropriety of suffering a candidate to make four hundred freeholders to-night, who shall vote in his behalf to-morrow, and resign their tenures into his hands again on the third day. Where such a plan can be pursued, it is useless confining the right of election to the freeholders; the restriction can scarcely be said to exist even in name. The scenes which are enacted at an election are even to uninterested spectators of a nature peculiarly exciting, and by these pernicious practices the very lowest classes are brought forward to be actors in them. Their passions, uncontrolled by education or other incidental circumstances, are inflamed to a high pitch by a fancied notion of wrong, a false religion, and fanatic priesthood, and they are thus prepared for the commission of any crimes to which the feeling of the moment may prompt them. A reformation of this evil is become absolutely necessary. We do not wish to deprive our fellow-subjects of the

right of citizenship, because they are already suffering under the greatest of all misfortunes, delusive notions of religion, but we wish to see such wholesome and salutary regulations made, as may prevent the repetition of that riotous conduct which has recently shocked all the best feelings of humanity. We confidently expect that the new parliament will speedily turn its attention towards this subject, and rest satisfied that the Irish elections, instead of weakening, will be found ultimately to have strengthened the Protestant cause.

#### MANUFACTURING DISTRICTS.—

Accounts from the north describe the distress in the manufacturing districts as greatly increased during the last fortnight; and rumours are afloat of a spirit of disaffection having made its appearance among the sufferers, particularly in Lancashire. We do not, however, think that much credit is to be attached to these reports; they are, at all events, greatly exaggerated. But dependence cannot be placed much longer on the patience and good sense of these poor people. Their distress is far too great to be effectually relieved by any private subscriptions, and calls imperiously on the administration to interpose some project for the purpose of ameliorating their condition. It is understood that Mr. Huskisson is engaged in devising some steps for the benefit of the Spitalfields weavers, whose sufferings are equally severe with those of the northern manufacturers. We have not learned what are his plans, but his measures must be prompt and energetic in order to meet the exigencies of the case, almost desperate, in a suitable manner.

In addition to this calamity



there is great reason to apprehend that our crops this year may prove scanty; the supply of wheat is, indeed, good, but the oats, which constitute such a considerable and important part of the food of our labouring classes, have, both in our own country and in Ireland, failed to a great extent. We also fear that the growth of the potatoes must be affected by the long droughts we have experienced this summer.

**RUSSIA.**—Part of a long Report of the Commissioners for examining into the disturbances in the Russian army has been received. As far as this fragment goes, it traces very precisely, and with more candour than might have been expected, the conspiracy which so nearly proved fatal to the interests of the present emperor. During the campaigns of 1815 and 1816, the Russians borrowed from their German associates the plan of the Ingerbund Confederacy, and with it the noble though dangerous principles by which that association was guided.

The rumour that Alexander was about to dismember the empire, and erect a separate kingdom in Poland, tempted them for a moment to contemplate his assassination. The project was, however, abandoned; and a short space of time convinced them that their information was erroneous. In countries which are governed by arbitrary authority, men must not be too severely judged, if, from patriotic motives, they are led to form secret associations; and in the case before us, the conspirators appear (excepting in the single instance we have mentioned) to have acted in a manner worthy of their cause. It is gratifying, therefore, to observe that the offence of these misguided patriots

is represented with great mildness in the Report, in which of course due attention is paid to the understood feelings of the emperor towards them.

**TURKEY.**—Constantinople has lately been made the scene of a most alarming and sanguinary contest. Stimulated by their dislike to the new system of European discipline introduced by the sultan, the Janissaries commenced a furious insurrection, and had not the present sultan shewn a greater degree of energy than is often exhibited at the Porte, it is probable he would have suffered the same fate that many of his predecessors have experienced in similar tumults. Immediately on receiving the unwelcome intelligence, he caused the standard of the Prophet to be raised, and summoned all faithful Mussulmen to his assistance. He was speedily joined by a large number of followers, who, aided by a body of Asiatic troops, attacked the Janissaries, and driving them from street to street, after three days of dreadful carnage, succeeded in forcing the small remainder of the mutineers to submit. The privileges of the order have since been abolished; and as the sultan has seized this opportunity of completely disorganizing the corps, this dangerous insurrection will prove eventually beneficial to the nation at large, especially as their suppression has been sanctioned by every form of disgrace and execration which their superstition could devise.

**COLOMBIA.**—Advices from South America mention a counter-revolution in this state. The extent or consequence of this movement can hardly be estimated until we receive more complete information.

## UNIVERSITY AND CLERICAL INTELLIGENCE.

## THE ORIEL GRACE CUP SONG.

ORIEL COLLEGE.—*The completion of the 500th Year since the Foundation of this College, was lately celebrated with great splendour by its Members. The following excellent JEU D'ESPRIT, written on the occasion by Mr. Hughes, of Oriel, has been printed by the Society.*

Exultet Mater Oriel in imis penetralibus,  
Nunc tempus honestissimis vacare saturnalibus;  
Nunc versibus canendum est Latinis et Ionicis,  
Nunc audiendum vatibus, ut mihi, macaronicis,  
Sing then,  
All true men,  
From pulpit, bar or quorum,  
FLOREAT ORIEL  
In sæcla sæculorum!

Quem mos delectet veterum, cui Oriel sit curæ,  
Occasioni faveat, non nobis reventuræ;  
Man's race is short, alas! to the coffin from the nursery;  
Five ages more shall pass with but one such anniversary.  
Sing then, etc.

Πινωμεν πάντες οὖν, Compotemus O Sodales,  
To the memory and renown of our Butlers and our Raleighs,  
And to sages yet unborn, insignissimis virtute,  
Who old Oriel shall adorn when our bones have done their duty;  
Sing then, etc.

To our noble Head and Fellows true let's drink a health and blessing,  
Οἱ γὰρ δεχονται ἡμᾶς ἐν καλοῖς δεπασσιν;  
Sit placens uxor singulis et res abunda domi;  
Per ora volet usque laus Edvardi \* atque Bromi, †  
Sing then, etc.

Old and famous is our college, Sirs, as Romulus and Remus;  
A stately tree of knowledge, Sirs, from groves of Academus;  
Lo! once five hundred years it flowers, then more antiquorum,  
We'll bask beneath its social bowers, and toast it in a jorum,  
Sing then, etc.

## OXFORD.

Degrees conferred July 1.

M. A.

Alexander, Rev. Daniel, St. Mary Hall.  
Colpoys, Rev. James Adair Griffith, Exeter College.

July 8.

M. A.

Shapcott, Rev. Thomas L. Magdalen Hall.  
Stroud, Joseph, Wadham College, Grand Compounder.  
Wilde, Rev. Thomas, Christ Church.

B. A.

Willoughby, Hugh, Exeter College.  
Wortley, Hon. James Stuart, Christ Church.

July 1.

On Monday last, Mr. George Gifford was admitted Actual Fellow of St. John's College; and at the same time Mr. George Thomas Clare was elected a founder's kin Fellow, and Mr. James Guillemard, from Merchant Tailors', Mr. John Carter, from Coventry, and Mr. Thomas Chandler Curties, from Reading Schools, were admitted probationary Scholars of that Society.

\* Edward II. founder.

† Adam De Brome, benefactor.

Yesterday, Mr. Henry Duke Harington and Benjamin Wills Newton, of Exeter College, were elected Fellows of that Society.

On the same day the Rev. Henry Brown Newman, M. A. was admitted Actual Fellow of Wadham College; Mr. John Foley, B. A. (of kin to the founder) and Mr. Zachary James Edwards, B. A. were elected probationary Fellows, and Mr. Edward Knatchbull (of kin to the founder) and Mr. Edward Cockey (of the county of Somerset) Scholars of that Society.

July 15.

Thursday week, Mr. Osborn, son of the Rev. Mr. Osborn, of Tiverton, was elected by the Trustees of Blundell's School, a Scholar, and Mr. Dinham, son of Mr. Dinham, also of Tiverton, an Exhibitioner of Balliol College. The two medals for composition and speaking were presented, the former to Mr. Tucker, son of the Rev. Mr. Tucker, of Morehard, and the latter to Mr. Dinham.

On Saturday last, being the last day of Act Term, the Rev. the Provost of Queen's College, was unanimously re-elected Margaret Professor of Divinity.

CAMBRIDGE.

June 30.

LL. D.

The Earl of Liverpool.

July 7.

On Tuesday last, being Commencement Day, the following Doctors and Masters of Arts were created :—

D. D.

Bland, Miles, St. John's College, Rector of Lilley, Herts, and Prebendary of Wells.

Moore, William, St. John's College, Perpetual Curate of Spalding, Lincolnshire.

Walker, James, St. John's College, Episcopal Professor of Divinity in Edinburgh.

Ward, William, of Caius College, Prebendary of Salisbury, and Rector of Great Horkesley and Althamstone, Essex.

LL. D.

Curteis, William Calverly, Trinity Hall.

Jermyn, the Rev. George B. Trinity Hall.

Wylde, John, Trinity College, late Premier Judge at New South Wales.

M. D.

Fox, Henry Hawes, St. John's College.

Seymour, Edward J. Jesus College.

Wilson, John, Christ College.

M. A.

Airy, G. B. Trinity College.

Allen, J. W. Trinity College.

Atwood, F. T. Trinity College.

Backhouse, R. D. Clare Hall.

Bainbridge, J. St. John's College.

Barber, J. St. John's College.

Barkworth, W. H. Trinity College.

Barringer, T. St. John's College.

Bateman, J. St. John's College.

Batten, S. E. Pembroke Hall.

Benson, S. St. John's College.

Berry, G. J. Emmanuel College.

Birch, E. St. John's College.

Blake, R. P. Pembroke Hall.

Boileau, S. J. Trinity College.

Brett, W. Corpus Christi College.

Bryan, G. St. John's College.

Buller, L. King's College.

Calvert, N. R. St. John's College.

Chaplin, C. S. Christ College.

Chapman, J. King's College.

Childers, E. Trinity College.

Clavering, W. A. Trinity College.

Clive, H. B. St. John's College.

Clowes, T. Queen's College.

Coleridge, H. N. King's College.

Collins, C. St. John's College.

Collyer, T. St. John's College.

Conyngham, R. St. Peter's College.

Cooper, H. J. St. John's College.

Cory, R. Emmanuel College.

Crick, T. St. John's College.

Cubitt, J. Christ College.

Currie, C. Pembroke Hall.

Dale, T. Corpus Christi College.

Dicken, C. R. Corpus Christi College.

Dickinson, H. Pembroke Hall.

Drinkwater, J. E. Trinity College.

Dwarris, C. A. Emmanuel College.

Edmonds, Robert, St. John's College.

Egremont, E. Trinity College.

Ethelstone, C. W. Trinity College.

Evans, J. C. King's College.

Evans, W. E. Clare Hall.

Faulkner, W. E. L. Corpus Christi College.

Field, F. Trinity College.

Fisher, E. St. Peter's College.

Foley, R. Emmanuel College.

Foxton, G. L. Christ College.

Furnivall, J. Queen's College.

Gabert, G. Queen's College.

Gay, W. Corpus Christi College.

Gillham, T. W. Corpus Christi College.

Gleadall, J. W. Catharine Hall.

Glover, J. D. St. John's College.

Goggs, H. Christ College.

Gray, C. St. John College.

Gurdon, P. Downing College.

Halford, C. D. Jesus College.

Harper, H. Queen's College.

Heigham, C. W. Christ College.

Heneage, G. F. Trinity College.

Hesse, G. B. L. Emmanuel College.  
 Hewitt, D. Trinity College.  
 Hicks, W. Magdalen College.  
 Hildyard, R. C. Catharine Hall.  
 Hodgson, W. St. Peter's College.  
 Hopkins, A. Emmanuel College.  
 Howarth, H. St. John's College.  
 Howman, E. J. Corpus Christi College.  
 Huntington, W. Trinity College.  
 Ifill, B. Trinity College.  
 Iliff, F. Trinity College.  
 Jackson, G. Queen's College.  
 Jackson, H. St. John's College.  
 Jeffreys, C. St. John's College.  
 Kempson, E. Trinity College.  
 Kerrick, R. E. Christ College.  
 Knight, W. Catharine Hall.  
 Leapingwell, G. Corpus Christi College.  
 Lendon, W. P. St. John's College.  
 Luke, F. V. St. Peter's College.  
 Margetts, H. St. John's College.  
 Marshall, W. Queen's College.  
 Mason, P. St. John's College.  
 Maturin, C. H. King's College.  
 Maude, J. R. St. John's College.  
 May, C. St. John's College.  
 Melhuish, C. St. John's College.  
 Menteach, C. G. S. Trinity College.  
 Moultrie, J. Trinity College.  
 Moverley, J. Queen's College.  
 Myers, C. J. Trinity College.  
 Nepean, E. Trinity College.  
 Norman, G. St. Peter's Church.  
 Norman, H. Catharine Hall.  
 Osborne, E. St. Peter's College.  
 Palmer, C. E. St. Peter's College.  
 Palmer, I. N. Pembroke Hall.  
 Parker, W. H. Downing College.  
 Pearce, W. St. John's College.  
 Peene, W. G. Trinity College.  
 Pettit, J. L. Trinity College.  
 Ponnnett, J. Clare Hall.  
 Poole, R. Catharine Hall.  
 Radcliffe, R. B. King's College.  
 Rayne, W. Taylor, St. John's College.  
 Rennell, C. J. Trinity College.  
 Robinson, J. Corpus Christi College.  
 Romilly, T. Trinity College.  
 Rothman, R. W. Trinity College.  
 Rusby, S. S. Catharine Hall.  
 Russell, G. L. Christ College.  
 Salmon, T. W. Caius College.  
 Sandys, John, Queen's College.  
 Sandys, R. H. Trinity College.  
 Saxton, S. C. Clare Hall.  
 Sergeant, O. St. John's College.  
 Singleton, T. Corpus Christi College.  
 Smith, F. G. St. John's College.  
 Somerville, W. St. Peter's College.  
 Speer, W. Trinity College.  
 Stevenson, L. St. John's College.  
 Stoddart, W. Christ College.  
 Strutt, E. Trinity College.  
 Sutcliffe, W. Trinity College.

Tennyson, C. St. John's College.  
 Thelwall, A. S. Trinity College.  
 Thelwall, J. H. Trinity College.  
 Thomas, J. Corpus Christi College.  
 Thorold, C. Emmanuel College.  
 Thorpe, H. Christ College.  
 Tomlinson, G. St. John's College.  
 Trocke, T. Pembroke Hall.  
 Walters, N. Trinity College.  
 Waring, W. Magdalen College.  
 Wharton, R. St. John's College.  
 White, G. W. St. John's College.  
 Wightman, G. St. John's College.  
 Williams, A. Pembroke Hall.  
 Williams, J. C. Catharine Hall.  
 Willis, T. St. John's College.  
 Wilson, E. Jesus College.  
 Wilson, T. Catharine Hall.  
 Wrightson, R. H. Trinity College.

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The following Gentlemen have been admitted to the degree of

M. A.

Dundas, Hon. Charles, Trinity College.  
 Green, Daniel, Catharine Hall.  
 Jones, Rev. Jenkin, St. John's College,  
 (Compounder.)  
 Paynter, Rev. Samuel, Trinity College.  
 Ricketts, Rev. Gilbert T. Trinity College.

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B. C. L.

Bond, Rev. Charles Fred. Trinity Hall.  
 Dickinson, Rev. W. H. Christ College.  
 Bockey, Rev. Fran. Magdalen College.

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B. A.

Ellis, Edward, St. Peter's College.  
 Hanidge, David Fulford, Queen's College.  
 Holt, William Henry, St. John's College.

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LICENTIATE IN PHYSIC.

Shaw, George, Caius College.

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B. D. Oxon. *ad eundem*.

Natt, Rev. J. Fellow of St. John's College.

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M. A. *Cron. ad eundem*.

Brocham, W. S. H. Lincoln College.  
 Charnock, Rev. T. B. University College.  
 Hatch, Edward, B. A. Dublin, has been incorporated of this University.

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June 30.

Sir William Browne's gold medals for the Greek Ode, Latin Ode, and epigrams, for the present year, are all adjudged to

Mr. William Selwyn, of St. John's College.  
The following are the subjects :

Greek Ode . . . . Delphi.

Latin Ode . . . . Iris.

—Pluvius describitur arcus.—*Hor.*

Greek Epigram.—*Ἐκὼν, δέκοντι γὰρ θυμῷ.*

Latin Epigram.—*Eloquiumve oculi, aut  
facunda silentia linguae.*

The Porson Prize is adjudged to Mr.  
B. H. Kennedy, of St. John's College.—  
Subject—Shakespeare, King John, Act III.  
Scene 3, beginning with—

*King John.*—"Come hither, Hubert."

And ending with—

*King John.*—"I think thou lovest me well."

A second Prize was adjudged by the  
Examiners to Mr. John Wordsworth, Scholar  
of Trinity College.

Messrs. John Fernie, Daniel Maude,  
and Henry Cape, Bachelors of Arts, of  
Caius College, were, on the 14th Instant,  
elected Fellows of that Society, on the  
Perse foundation.

On Monday last, the classical library of  
the late H. Flitcroft, Esq. of Ash, in Kent,  
bequeathed by him to the Master and  
Fellows of Corpus Christi College, in this  
University, arrived at the Lodge. The  
books, we understand, are in number be-  
tween five and six hundred, about 300 of  
which are folios and quartos, and are ge-  
nerally fine copies of valuable editions.  
Mr. Flitcroft was a Member of Corpus  
Christi College, and took his degree of  
M. A. *per lit. Reg.* 1763.

#### July 7.

The Member's Prizes for the best dis-  
sertations in Latin Prose, were last week  
adjudged to James Amiraux Jeremie, of  
Trinity College, Senior Bachelor, and  
Charles Dade, of Caius College, Middle  
Bachelor.

The Vice-Chancellor and Syndics ap-  
pointed to treat with the Provost and Fel-  
lows of King's College for the purchase of  
the Old Court, have made the following Re-  
port to the Senate:—"The Provost and Fel-  
lows of King's College having lately offered  
the Old Court to the University for 13,125*l.*  
the Syndicate have agreed to recommend  
it to the University to purchase the Old  
Court at that sum:—for this purpose a  
Grace will be offered to the Senate in the  
October term."

The Syndics appointed to examine into  
the right of the University to the presen-  
tation to the Rectory of West Bolton, have  
made the following Report to the Senate :

—"They have taken into consideration  
the case submitted to Mr. Bell, and the  
documents from which it was drawn up,  
and Mr. Bell's opinion thereon; and they  
recommend to the Senate to file a bill in a  
Court of Equity under the 4th section of  
the 12th Ann, sess. 2, c. 14, against the  
person presenting to the rectory, and other  
proper parties as they may be advised by  
Counsel."

#### July 14.

Select preachers to whom the Sunday  
afternoon turns at St. Mary's church are  
assigned for the following months:—

November—Mr. Le Bas, Trinity Coll.

December—Mr. Adams, Sidney Coll.

January—Professor Musgrave, Trinity Coll.

February—Mr. Graham, Christ Coll.

March—Mr. Parry, St. John's Coll.

April—Mr. Chevallier, Catharine Hall.

May—Professor Scholefield, Trinity Coll.

#### PREFERMENTS.

Beesley, James, to the Mastership of Feck-  
enham School.

Bonney, Thomas, B. A. of Clare Hall,  
Cambridge, to the Mastership of Rugby  
Free Grammar School, Staffordshire.

Burton, Robert, Lyngen, to the Vicarage of  
the Holy Cross and St. Giles, in Shrews-  
bury, on the resignation of the Rev. H.  
Burton.

Carlyon, Thomas S. to the Rectory of St.  
Mary, Truro.

Cartwright, Mr. to the Prebend of Ferring,  
Sussex.

Cropley, E. H. of Trinity College, Cam-  
bridge, to the Perpetual Curacy of  
Wicken, Cambridgeshire; Patroness,  
Mrs. Rayner.

Evans, Thomas, B. A. of Oriol College,  
Oxford, to be under Master of the College  
School.

Iliff, William, to be Minister of St. Julian's  
Church, Shrewsbury.

Levett, Walter, M. A. late Student of Christ  
Church, to the Vicarage of Bray, Berk-  
shire; Patron, the Lord Bishop of Ox-  
ford.

Malpar, Mr. to the Vicarage of Awre,  
Gloucestershire.

Marvin, W. S. to the Vicarage of Shawbury,  
Salop.

Morgan, William, to the Rectory of Lam-  
peter, Pembrokeshire, and to the Prebend  
of Clydey.

Morris, R. to be Chaplain to the Corporation of Stratford-upon-Avon, on the resignation of the Rev. J. T. Jones.

Porter, Jos. to the living of St. John the Baptist, Bristol: Patrons, the Corporation.

Ranken, Charles, M. A. to the Lectureship at Brislington, Somerset, on the appointment of the Trustees under the Will of the late James Ireland, Esq.

Sanders, R. B. A. to the living of Tibberton; Patrons, the Dean and Chapter of Worcester.

Smith, R. M. A. of Pembroke Hall, to the Perpetual Curacy of Churchdown, Gloucestershire, on the resignation of the Rev. James Carter; Patrons, the Dean and Chapter of Bristol.

Thompson, R. to the Chaplaincy of Barlow, Yorkshire; Patron, D. Sykes, Esq.

Townsend, Abraham Boyle, M. A. Student of Christ Church, to the Rectory of East Hampsted; Patrons, the Dean and Chapter of Christ Church.

Trebeck, Jonathan, M. A. Student of Christ Church, to the Vicarage of Cople, Bedfordshire; Patrons, the Dean and Chapter of Christ Church.

Williams, Stephen, Nephew to the Lord Bishop of Carlisle, and Rector of Lanvihangel Juxta Roggiott, Monmouthshire, to the Vicarage of Magor and Redwick, in the same county; Patron, the Duke of Beaufort.

Wrench, Mr. to the Chapelry, of Blakeney, Gloucestershire; Patrons, the Worshipful Company of Haberdashers, of London.

Woodington, H. Thicknesse, B. D. of Emmanuel College, Cambridge, to the Vicarage of Hampden-in-Arden, void by the death of the Rev. Mr. Lillington.

#### CLERGYMAN MARRIED.

Forshall, Jos. M. A. Fellow of Exeter Coll. Oxford, and Assistant Keeper of MSS. at the British Museum, to Frances, only daughter of Richard Smith, Esq. of Harborne Heath, Warwickshire.

#### CLERGYMEN DECEASED.

Brice, George Tito, aged 66, Rector of Canford Magna, Dorset.

Davy, Wm. aged 83, Vicar of Winkleigh, Devon.

Hodgkinson, Joseph, B. D. Vicar of Leigh, Lancashire.

Hollis, Joseph, aged 62, Vicar of Chesterton, Oxon.

Remington, William, B. A. Minister of St. Michael's, Lichfield.

Vaughan, Peter, Warden of Merton College, and Dean of Chester.

Walker, R. Rector of Goulby and Norton, Lancashire.

Winstanley, Henry, Fellow of Magdalen, College.

#### LIST OF NEW PUBLICATIONS.

A Sermon preached in the Cathedral Church of St. Paul, May 19, 1825, at the Festival of the Sons of the Clergy. By the Very Rev. James Henry Monk, D. D. Dean of Peterborough. Rivingtons.

The Religion of the Reformation. 8vo. Seeley and Son. 1826.

The Scripture Doctrine of the Trinity briefly stated and defended. By Tho-

mas Hartwell Horne, M. A. Cadell. 1826.

Sermons, by the Rev. J. G. Foyster, M. A. Hatchard.

A Sermon preached in Bishopwearmouth Church, on occasion of the death of the Hon. and Right Rev. Shute Barrington, Lord Bishop of Durham. By Robert Gray, D. D. Prebendary of Durham. Sunderland.

#### NOTICES TO CORRESPONDENTS.

We cannot insert Ben David's Reply to H. H.—He may have his MS. again, by sending to our Publishers.

We find that our remarks last month upon the Cambridge Election with respect to Mr. Goulburn, have given offence to that gentleman's friends and supporters. We wrote under the impression that the protestant cause had lost a supporter by that highly respectable gentleman offering himself as a candidate. But we were mistaken;—for we are assured, upon the most unquestionable authority, that the friends of Mr. Goulburn would not have supported Mr. Bankes.